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To
Mrs. Eliz.n Towgood
1766.

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Chr. Tongood 5 x 10

BOMBAY CHURCH:

OR,

A True ACCOUNT of the

BUILDING and FINISHING the

ENGLISH CHURCH

At BOMBAY in the EAST INDIES;

With a LIST of

The BENEFACTIONS Contributed thereunto,

From the YEAR it was Begun 1715,

TO

The YEAR it was Finiſhed 1718:

Alſo the Firſt RISE of the

CHARITY-SCHOOL

Propoſed to be ERECTED There 1719;

With a few REMARKS on the

INDIAN LETTERS.

By *RICHARD COBBE*, M.A.

Late Chaplain to the Honourable *Eaſt India* Company.

LONDON:

Printed by J. and W. OLIVER in Bartholomew-Cloſe.

And Sold by JOHN RIVINGTON, Bookſeller to

The SOCIETY *for Promoting Chriſtian Knowledge*,

At the *Bible and Crown* in St *Paul*'s Church-yard.

M DCC LXVI.

BIBLIOTHECA BODLEIANA

110. j. 330.

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TO THE

Honourable Court of DIRECTORS

For AFFAIRS of the

United Company of Merchants of *England*, Trading to the *Eaſt Indies*.

May it pleaſe your Honours,

IN acknowledgment of the many favours received at your hands, particularly in chooſing me your Chaplain, how unworthy ſoever, to your Factory at *Bombay* in the *Eaſt Indies*, anno 1714, I make bold to preſent you with this ſhort but true account of the Building and Finiſhing the new Church there, encouraged thereunto by your Honours generous benefaction and approbation; hoping it may be of uſe and ſatisfaction to the future as well as prefent flouriſhing ſtate of that iſland;

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conſidering likewiſe the unſettled and oftentimes turbulent ſituation of affairs in other Factories under your Honours direction, this of *Bombay*, for which I have ſtill a very great reſpect, may be looked upon as the ſafeſt place of retreat and harbour, as being, under his Majeſty King GEORGE, your own *terra firma*; and the Church not the leaſt ſafeguard and ornament thereof, and therefore not unworthy your Honours care and protection.

Be pleaſed, Gentlemen, to accept this ſmall tribute, the account of Church-work, in return for the many ſignal favours conferred on,

HONOURABLE SIRS,

Your moſt obliged humble

Servant and Chaplain,

Wint.
Whitchurch,
Dorſetſhire, 1765.

Richard Cobbe.

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THE PREFACE.

IN the good ſhip *Katharine*, burden 450 tuns, 32 guns, 90 men, Capt. *Edward Godfrey* commander, in company with the *Thiſtleworth*, Capt. *Daniel Small* commander, both in the ſervice of the United Company of Merchants of *England* trading to the *Eaſt Indies*, and both bound for *Bombay*, we ſet ſail, by GOD's permiſſion, from *Deal*, *March* 29, 1714, with a proſperous gale, and in high ſpirits towards our intended port; but had the misfortune of loſing our Captain and Chief Mate, before we made the *Cape of Good Hope*, a very boiſterous and turbulent ſea coaſt,

coaſt, with thunder and lightning all round at that time, and a rough ſea; which was the reaſon we did not adventure to put in there.

We made the inner paſſage, between the continent of *Africa* and the iſland of *Madagaſcar*, alias *St Laurence*, having touched no where ſince we left *England*, till we came to *Johanna*, a ſmall iſland north-weſt of *Madagaſcar*, where we landed *Auguſt* 4, 1714, and ſtaid ſeven days; a very ſeaſonable and comfortable refreſhment to us all! From thence we reached to *Bombay*, our deſired haven, GOD be praiſed, ſafe and well, in about ſix months time, with a very pleaſant and proſperous voyage all the way, were it not for burying our worthy commander Captain *Edward Godfrey*, and his Chief Mate Mr *William Thaxton*, and one *William Palmer*, a Midſhipman, tumbling overboard in the night was unfortunately drowned. We arrived at *Bombay*, *Sept.* 21, 1714, St *Matthew*'s day; where I was received by the Governor, the Honourable *William Aiſlabie* Eſq; the Gentlemen of the Council, *&c.* courteouſly and reſpectfully.

Being thus ſafely arrived, and having a convenient chamber ordered for me by the Governor,

vernor, near his own lodgings in the Fort, and near the Chapel, I went on officiating in the duty of my function there from the time of our arrival, *September* 21, 1714, to *June* 19, 1715: and having considered the inconvenience, and unsuitableness withal, of performing our public devotions in so private a manner, as we did in the Fort, having only two upper rooms beat into one, which served us for a Chapel, and being locked up in the Fort or Castle in time of divine Service; I ventured to propose the Building of a Church for GOD's honour and service, according to the use of the Church of *England*; that all the island might see we had some religion among us, and that the Heathens and Mahometans and Papists round about us, might in time be brought over as converts to our profession.

Whereupon I took the freedom on *Sunday*, *June* 19, 1715, being the first *Sunday* after *Trinity*, to recommend in a Sermon preached on the occasion the building of a Church, in order for the more public celebration of GOD's service; which Sermon, by GOD's blessing, and the unanimous and cheerful contributions made thereunto, hath since had its desired effect.

A SERMON

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In Page 107. for Aiton, Richard *read* Acton, Richard.

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A

SERMON

PREACHED ON OCCASION OF

Building the Church of *Bombay*,

BEFORE THE HONOURABLE

WILLIAM AISLABIE, Eſq;

General and Governor of *Bombay*, &c. &c. Council.

BY

RICHARD COBBE, M. A.
Chaplain to the Honourable *Eaſt-India* Company.

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2 Samuel VII. 1, 2, 3.

And it came to paſs, when the king ſat in his houſe, and the Lord had given him reſt round about from all his enemies; that the king ſaid unto Nathan the prophet, See now, I dwell in an houſe of cedar, but the ark of God dwelleth within curtains. And Nathan ſaid to the king, Go, do all that is in thine heart; for the Lord is with thee.

BEFORE I begin to treat on theſe words, I muſt acquaint you with the reaſon of my chooſing them for the preſent ſubject of this occaſional Diſcourſe.

There has been, you know, ſome time ago, a very good deſign ſet on foot here among us of building a Church for the ſervice of God, and the Chriſtian Religion; which good deſign, though it had a beginning, and the walls thereof raiſed, as you ſee, to a conſiderable height; and though there have been, by all report, large contributions and benefactions made, ſufficient to carry on and finiſh the work; yet, whether by occaſion of the late wars, or rather the late wars occaſioned by its neglect, and the continual troubles thereupon enſuing; or whether by the colluſion and fraud of all or any of the Truſtees, to whom the care of that ſtructure was committed; or whatever elſe might be the occaſion of putting a ſtop to that

intended noble and ſpacious building, I cannot ſay; but this is certain, that it has long ſince been unhappily dropped, neglected, and laid aſide; and the ruinous walls, which ſtill remain, are a ſtanding monument of reproach to us and our nation to this day.

Many, it is true, and juſt are the judgments of God in this world, and for ſome great and crying ſin, no doubt, ſuch public calamities are uſually ſent; but whoever were the inſtrumental cauſes of this great offence, or by whoſe ſacrilegious hands ſuch charitable contributions have been perverted and miſapplied, muſt be one day accounted for before God in judgment; and dreadful, I fear, will that account be, if not atoned for, and averted by a timely reſtitution.

That we may therefore revive this commendable good work, which once, it ſeems, had a beginning, and ſtill may, by the bleſſing of God, and your unanimous and hearty concurrence thereunto, be brought to good effect, is what I ſhall at preſent endeavour, by the example here before us, to excite your pious and charitable diſpoſitions, and from theſe words here read to you in my text, encourage you to imitate that ſame public and glorious undertaking, which firſt was in the heart of king *David*, and approved of and confirmed by *Nathan* the prophet.

And it came to paſs, when the king ſat in his houſe, and the Lord had given him reſt round about from all his enemies; that the king ſaid unto Nathan the prophet, See now, I dwell in an Houſe of cedar, but the ark of God dwelleth within curtains. And Nathan ſaid to the king, Go, do all that is in thine heart; for the Lord is with thee.

From the conſideration of which words, and the

the application of them to our preſent purpoſe, we may obſerve theſe two things.

I. The obligation that all of us lie under, to go and ſet about this neceſſary work, *Go, do all that is in thine heart.*

II. The encouragement here propoſed for the doing it, *For the Lord is with thee.*

I. Of the obligation incumbent upon us all, to go and ſet about this neceſſary work, *Go, do all that is in thine heart.*

And to this we are obliged, not only in reſpect to our duty, but gratitude to God Almighty. And,

Firſt, In point of duty.

Now to do good is a duty of that importance and extent that it is the chief end and buſineſs of our whole life; it was the moſt acceptable ſacrifice that could be offered under the law, and is of perpetual obligation to us Chriſtians under the goſpel: for to be beneficial to mankind, is to imitate the example of our Saviour Chriſt, who made it his ſole delight to go about doing good; it was his meat and drink to do the will of God that ſent him, and to finiſh his work.

To this we are obliged by the ſtricteſt bonds of love and charity to mankind, as men, and much more as Chriſtians; and the greater the good is which is in our power to do, the greater ſtill are the obligations to the performance of it; and conſequently, the greateſt good of all we are moſt indiſpenſably obliged in duty to perform. Now what greater good can we poſſibly do either to the honour of God, our bleſſed Saviour, his holy religion, or ourſelves, than this commendable

work here before us, the building and repairing the houſe of God?

Such good works of piety and mercy, which regard the ſpiritual welfare of men, is what all Chriſtians are bound to advance to the utmoſt of their power; becauſe they are the only ſacrifices we have left, and are of equal obligation with praiſe and thankſgiving; and no one ſure will refuſe to give God thanks for his mercies, neither ought we to forget to ſhew mercy ourſelves, by doing good and diſtributing ſomething of our ſubſtance; for with ſuch ſacrifices we are expreſsly aſſured that God is well pleaſed: nay, all our prayers, praiſes, and thankſgivings, will prove but lip-labour, without ſome more ſubſtantial proof of our duty, eſpecially now we have ſo fit an opportunity.

Secondly, In point of gratitude.

Neither is it without reaſon that God requires this of us; becauſe he is the ſole Proprietor and Lord of the whole earth; ſo that we have nothing but what we hold by virtue of this tenure, nothing but what we receive from him; and all that is required of us, or that he is pleaſed to accept of in return, is only a ſmall quit-rent as it were out of what we poſſeſs, as an acknowledgment that it is by his favour and bleſſing that we enjoy it.

Hence it is, that, in all ages, they that were piouſly and devoutly diſpoſed, and had a true ſenſe of God's benefits and mercy, were always careful to pay this homage of duty and gratitude, and never thought they could do enough to any pious uſe, whereby to teſtify their acknowledgements of God's dominion, and his right of propriety over what they had: witneſs thoſe ancient and

and ſtately Cathedrals, which ſtill remain the glory of their times, and a laſting teſtimony of munificence to poſterity: as alſo in former times before them, the children of *Iſrael*, who when the Tabernacle was to be built for God's worſhip and ſervice, were ſo far from being backward in contributing towards it, that they preſently brought more than could be uſed in the building it; ſo that the people were reſtrained from bringing any more, for they had enough and too much. Such was their pious emulation in thoſe days, and zeal to promote God's honour and ſervice.

King *David* too was ſo ſenſible of God's goodneſs towards him, upon the daily ſucceſs of whatever he took in hand, that he began to make it a matter of conſcience to live in a palace of cedar himſelf, and to let the ark of God remain within curtains; this reflection gave him no peace nor ſatisfaction in his mind, though he was at reſt from all his enemies round about, it yielded him no real enjoyment of his happineſs, though completely ſettled in the throne of *Iſrael*; the pleaſures of his court, and magnificence of his palace, which uſually allay and divert thoſe thoughts, did but encreaſe them ſo much the more, and upbraid him with neglect: yea, ſuch was his zeal and religious affection for the houſe of God, that it brought him to this ſolemn reſolution and vow; *Not to ſuffer his eyes to ſleep, nor his eye-lids to ſlumber, neither the temples of his head to take any reſt; until he had found out a place for the Temple of the Lord, an habitation for the Almighty God of Jacob.* Pſalm xxxii. 4, 5.

Now, though *David*, who was a man after God's own heart, was not permitted to ſet about this holy and religious work himſelf; becauſe he had frequently been engaged in wars, and conſe-

quently a man of blood; yet GOD, it ſeems, accepted of his good will, in being the firſt propoſer of it, and he did well, it is ſaid, in that it was in his heart.

And, to ſhew you that it was not a bare propoſal or pious intention that came thus into *David*'s heart, but an earneſt deſire and ſincere affection he had for GOD's ſervice, and for the magnificence of his holy Temple; that though the glory and honour of that prodigious fabrick was transferred to his ſon and ſucceſſor king *Solomon*, both to begin and finiſh that work; yet king *David*, before he died, not only gave this as an eſpecial charge upon his bleſſing to his ſon; but he himſelf took all imaginable care for the performance of it; as may appear by that vaſt preparation of all things, both of men and money, wood and ſtone, and other materials made ready to his ſon's hands; that ſo he might ſet about it with ſo much the greater application and diſpatch. And moreover, ſaith holy *David*, *Becauſe I have ſet my affection to the houſe of my God, I have of my own proper good, over and above all that I have prepared for the holy houſe, given even three thouſand talents of gold, and ſeven thouſand talents af ſilver, to overlay the walls of the houſe withal.* 1 Chron. xxix. 3, 4.

But to ſee the influence of a good example, the people alſo, after the king's royal bounty and generoſity, were encouraged to contribute liberally and cheerfully, and rejoiced with great joy; becauſe that with perfect heart they offered willingly to the Lord: and this they did, not out of an opinion of their own worthineſs, but out of a due ſenſe of their duty and gratitude; thereby to acknowledge GOD to be the ſole benefactor and giver of it all; *But who am I*, ſays good king *David*,

vid, in the name of all his loving ſubjects, and what is my people, that we ſhould be able to offer ſo willingly after this ſort? For all things come of thee, O Lord God, and of thine own have we given thee.

With the ſame forward zeal and liberality, though not with the ſame magnificence, it is obſerved, the ſecond Temple was re-built and raiſed out of its rubbiſh, after ſo many years captivity, and that too even in troublous times; wherein the workman was obliged with one hand to hold the weapon of defence, whilſt he wrought with the other in the work.

Since therefore the Lord our God hath given us reſt on every Side, ſo that there is neither adverſary nor evil occurrent; our obligations to this duty are ſtill ſo much the greater: For if the Jews deſerved reproof for neglecting to re-build the houſe of God, when under ſuch miſerable circumſtances; how much more inexcuſable muſt we needs be for this neglect of ours, even in the midſt of peace and plenty?

Is it a time for you, O ye, ſaith the prophet *Haggai, to dwell in your cieled houſes, and to let this houſe of God lie waſte?* And is it not a ſhame for us to ſee this Church of ours lie thus under reproach, and ruinous even to a proverb? whilſt the inhabitants round about us caſt the ſame in our teeth; and we ourſelves, with I know not what pretended difficulties and excuſes, endeavour to ſhift it off as far from us as we can, ſaying with thoſe in *Haggai*, *This is not a time; the time that the Lord's houſe ſhould be built is not come:* and can there be any thing more ſeaſonable and neceſſary than this is, when moved by the juſt complaint of ſtrangers for want of room, which have occaſioned their too frequent neglect of God's ſervice? and when we ourſelves, pent up and confined,

ed, as within curtains, to the narrow limits of this private chapel (if at moſt a chapel), dark and diſuniform as you ſee it is, are obliged thus to pay our public devotions in private as it were, and to worſhip the GOD of order in much confuſion?

Shall we then, who profeſs ourſelves Chriſtians, and worſhippers of the true GOD, and in a true manner, thus ſhun the light, as if aſhamed of our profeſſion? when the inhabitants round about us are not only not aſhamed to acknowledge their falſe and imaginary deities, in the moſt public manner they are able; but inſult us with their number of Churches and Pagodas, even upon our own territories? What is this but locking up the word of GOD from the reſt of mankind, and keeping the key of knowledge to ourſelves? whereas our light ought to be diffuſive, and ſhine forth in a more open profeſſion of our religion, "that others alſo, by ſeeing our good works, may "join with us in glorifying our Father which is in "Heaven."

I need not mention to you the inconveniences of this place, upon the account of its difficult aſcent and ſituation; for thoſe are but ſmall in reſpect to the great advantages we receive from it: but what is more to be lamented, it is ſuch a common thoroughfare, and thereby ſubject to all manner of indecencies and unholy profanations; which render it at other times more like a den of thieves than a houſe of prayer; ſo unſuitable to the ſacred holineſs of GOD's houſe, and ſo directly oppoſite to our Saviour's example, that he forbad all common and ordinary uſes to be made of the Temple, and would not ſuffer any man to carry ſo much as a veſſel through it to defile it. *Mark* xi. 16.

We are uſually very exact, I cannot but obſerve

ſerve it, in keeping up the faſhions and cuſtoms of our country, and ſeem perfect maſters of thoſe lighter ceremonies; and ſhould we not much rather endeavour to preſerve theſe weightier matters, the dignity of our Religion, and the uniformity of its worſhip, by keeping up the canons and rubrics of our Church, with the appointed forms and ceremonies thereof? And how is it poſſible to keep any form, decency, or order (which is the very beauty of holineſs) when we are thus irregularly crowded together?

We all, I preſume, profeſs ourſelves members of the Church of *England*, and rejoice in that character of being accounted true Churchmen; and is there none, of all the ſons and daughters which ſhe hath brought up, to take her by the hand, and lift her up out of her ruins? none to have pity upon her, nor grieved to ſee her in the duſt? Surely our bowels could not but yern, had we any bowels of mercy left, to ſee our natural mother lie thus diſconſolate, deſtitute, and forlorn, to whom (next to GOD) we owe our temporal being; and ought we not much rather to have compaſſion on her, to whom, by GOD's bleſſing, we owe our ſpiritual welfare? *Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? yea,* ſaith GOD, *they may forget,* ſpeaking to the Church; *yet will I not forſake thee,* Iſai. xlix. 15.

GOD's love to his Church, we ſee, is conſtant and perpetual, and he will always preſerve it with his almighty preſence, whether we remember it or not, even unto the end of the world; but, ſhall we not hereby become very ungrateful to neglect ſo gracious and merciful a Saviour, into whoſe Church we were baptized, confirmed, and brought

brought up, and at whoſe table we are continually eating and drinking?

But further, we are ſtill obliged to ſet forward this work, by another moſt neceſſary and indiſpenſable duty, and that is Reſtitution. Now, though each of us here may ſay, *Our hands have not done this wickedneſs, neither have our eyes ſeen it*; yet by our connivance at it, our hearts ſeem to have conſented thereunto; and ſacrilege is a ſin of that malignant influence, that though the fact committed was but by a few, or by one ſingle perſon; yet the guilt is diffuſive, and cries aloud to GOD for vengeance, not only upon him or them that did it, but upon a whole community. As in the caſe of *Achan*, GOD puniſhed the whole camp of *Iſrael*, and charged his wickedneſs upon them all; ſaying, *Iſrael hath ſinned; for they have taken of the accurſed thing, and they have alſo ſtolen and diſſembled.* Joſh. vii. 11.

And *will a man rob God? yet ye have robbed me*, ſaith the prophet *Malachi* to the ſacrilegious Jews: *but ye ſay, Wherein have we robbed him?* In forſaking the houſe of GOD, and neglecting to build it up; in not reſtoring the wages of the ſervant and hireling, which of us have been kept back; and the charitable contributions of the fatherleſs and widow, which have been perverted and miſapplied by the people of this land, ſtill cry; *and the cries of them that have watched on the wall are entered into the ears of the Lord of Saboath; and ſhall not I viſit for theſe things, ſaith the Lord? ſhall not my ſoul be avenged of ſuch a nation as this?*

For conſider, ſaith the prophet *Haggai*, *and reflect upon your ways; ye looked for much, and lo, it came to little; and when ye brought it home, I did blow*

blow upon it; and why? ſaith the Lord of hoſts: becauſe of mine houſe that is waſte, and ye run every man to his own houſe: therefore the Heaven over you is ſtayed from dew, and the earth is ſtayed from her fruit. And I wiſh there was not reaſon to make this melancholy application to ourſelves: Hath there any one ever yet returned home from this place in peace, to enjoy the bleſſings of his native land, with the fruits of his labours, ſince the time that this Houſe of God hath lain waſte? *For from the leaſt to the greateſt every one is given to covetouſneſs, and from the Prophet to the Prieſt every one hath dealt very treacherouſly.* Jer. vi. 13.

But whatever judgments of reproach or poverty the long neglect of this ſacred building, almoſt for the ſpace of thirty years, hath brought upon our nation, our forefathers or ourſelves, ſurely the rebuilding of it, in the beſt manner we are able, is the likelieſt means of averting God's anger, and of bringing variety of bleſſings upon us, and our poſterity after us. And therefore upon us it lies to ſee that it be done; upon us, I ſay, who have the greateſt ſhare and intereſt in the benefit; and this, I hope, will be inducement ſufficient to go and ſet about this neceſſary work; which was the ſecond thing propoſed to be conſidered; namely,

II. The encouragement here propoſed for the doing this work, *For the Lord is with thee.* And what greater encouragement could we wiſh for or deſire, than to have the Lord on our ſide: for if he be for us, who can be againſt us? *The Lord is my light, and my ſalvation,* ſaith the Royal Pſalmiſt, *whom then ſhall I fear? The Lord is the ſtrength of my life, of whom then ſhall I be afraid?* God's favour is our greateſt happineſs, and his loving kindneſs

kindneſs better than the life itſelf. His mercy uſually entails a bleſſing upon his people, and his faithfulneſs remains upon children's children; it affords the moſt comfortable aſſurance of happineſs in this life, and will be the very perfection of our enjoyments in the next.

For God is not unrighteous to forget ſuch works and labour of love; and when he is pleaſed with us, what may we not hope for or expect from him? *All theſe bleſſings ſhall come upon thee, and overtake thee*, ſaith *Moſes*, ſpeaking to the children of *Iſrael*; *if thou ſhalt hearken unto the voice of the Lord thy God: bleſſed ſhalt thou be in the city, and bleſſed ſhalt thou be in the field: bleſſed ſhall be the fruit of thy body, and the fruit of thy ground, the fruit of thy cattle, the increaſe of thy kine, and the flocks of thy ſheep: bleſſed ſhall be thy baſket, and bleſſed ſhall be thy ſtore: bleſſed ſhalt thou be when thou comeſt in, and bleſſed ſhalt thou be when thou goeſt out.* Deut. xxviii. 2, 3, 4, 5, 6.

Theſe and many more ſuch bleſſings are promiſed to obedience in general, and therefore may well be expected from this ſhining inſtance of it, our charity in particular; and of all the gracious promiſes made to recommend charity in general, this of building and repairing Churches is in the higheſt degree the moſt commendable and praiſeworthy, inaſmuch as it is of all others the moſt excellent ſort of it; deſigned more immediately for the ſervice of God, and coming to us in the name of the Lord.

You have heard of the bleſſing that attended the ark of God; how the Lord bleſſed the houſe of *Obed-edom*, and all that pertained unto him, becauſe of the ark of God, which remained in his houſe; and if the receiving of the ark of God into his houſe was ſo well-pleaſing in his ſight, how

how much more acceptable may we ſuppoſe the building an houſe for its reception and uſe?

But who is able, ſays *Solomon*, *to build an houſe for God; ſeeing the Heaven, and the Heaven of Heavens cannot contain him?* much leſs that houſe which he had built for him, though the moſt magnificent in all the world. But ſince it pleaſed God, out of mere love and condeſcenſion to mankind, to have his Temple here on earth, and to place his name there; this was what induced that wiſe king in erecting that glorious and ſtately fabrick, to make up in ornament what it wanted in extent; and, ſince it was in vain he ſaw, to enlarge its dimenſions, he reſolved to adorn it ſo much the more with richneſs, and beauty, and excellency of workmanſhip.

Now, though we cannot pretend to parallel thoſe great and ſhining examples of *Moſes* his Tabernacle or *Solomon*'s Temple, either in ſplendor or magnificence, yet ſtill we may in ſome proportionate degree imitate their zeal and affection for God's honour, by a pious emulation to the utmoſt of our abilities; our honeſt endeavours will prove never the worſe for having ſo bright an example before us: for acts of charity, and other good works, like the ſacrifices of old, are accepted, not according to the value of the offering, but according to the ability and good will of the offerer; the perſon under the law, who was not able to bring a lamb, was to bring two turtles or two young pigeons; and in building the Tabernacle, goats hair and badgers ſkins were an offering ſufficient from thoſe who had not wherewithal to give more; according to this ſame rule of proportion, the widow's two mites, we read of in the goſpel, were looked upon as a greater preſent than all the offerings of the rich put together; *For all*

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they did caſt in of their abundance into the treaſury; but ſhe of her want did caſt in all that ſhe had, even all her living. Mark xxi. 44.

So that if there be firſt a willing mind, which all may have, and none can be without, it is accepted according to what a man hath, and not according to what he hath not; a willing mind, I ſay, for that is the life and ſoul of benefactions; it is that which conquers all difficulties, and renders all excuſes vain. And, ſince St *Paul* aſſures us, that GOD proportions the quality of the bleſſing to the quantity of the gift, this ſhould alſo encourage us to do all that ever we can in this matter, and even to ſtraiten ourſelves to do GOD ſervice, when need ſhall ſo require it: *For he that ſoweth ſparingly ſhall reap ſparingly, and he that ſoweth bountifully ſhall reap alſo bountifully; but let every man do according as he is diſpoſed in his heart, not grudgingly, or of neceſſity, but willingly and cheerfully, for God loveth a cheerful giver:* we need not be afraid of loſing any thing laid out after this manner; for we have the beſt ſecurity, when GOD himſelf ſtands bound for it, and is engaged for the payment; it is laying up in ſtore a portion for hereafter, and a good foundation for the time to come.

Moreover, we ſee the uſefulneſs of good works, in that they conduce both to the honour of GOD, and the intereſt of our religion; to GOD's honour, by promoting his ſervice and worſhip; to the intereſt of our religion, by preventing any cauſeleſs ſeparation from its communion; it is alſo a credit and advantage to the whole iſland, inaſmuch as religion is, or ought to be, the chief concern and buſineſs of our whole lives; and when there is ſuch a convenient proviſion made for the free and open profeſſion of it, it will be an encouragement to trade, and

and a public indication of our faith and integrity. Beſides, it is our ſureſt guard and defence againſt Popery, and a moſt powerful argument and bulwark againſt Diſſenters; a place of continual reſort in proſperity, and our greateſt ſafe-guard in time of adverſity.

If ever, therefore, we expect to ſee this iſland flouriſh and increaſe in honour, wealth, and power; if ever we hope for GOD's mercy and protection, or deſire the light of his countenance to ſhine either upon our counſels or endeavours, our families or ourſelves, may we date theſe bleſſings from the day that the foundation of this Church is laid? and may this Bleſſing, not confined to time or place, diffuſe itſelf beyond the circle of this royal ſettlement unto the neighbouring factories round about us! may their merchants carry out little, and bring in much; and when they have brought it home, may GOD breathe upon it, and multiply it exceedingly!

Then may we ſay with holy *David*; *Thou ſhalt ariſe, O Lord, and have mercy upon Sion: for it is time that thou have mercy upon her; yea the time is come; and why? even becauſe thy ſervants think upon her ſtones, and it pitieth them to ſee her in the duſt. Then ſhall the heathen fear thy Name, O Lord, and all the kings of the earth thy majeſty; even when the Lord ſhall build up Sion, and when his Glory ſhall appear. This ſhall be written for a memorial of us to thoſe that come after, and the people which ſhall be born ſhall praiſe the Lord,* Pſal. cii. 13—18.

In a word; may thoſe be exalted to the higheſt degree of glory, and ſhine forth as ſtars of the firſt magnitude, that ſhall be thus happily inſtrumental in promoting GOD's honour, in converting men from the error of their ways, and in

turning many to righteouſneſs! May GOD Almighty ſo ſtir up the minds of his faithful people, that every one that hath but little, may do his diligence to give of that little; and may others be bountiful, as GOD hath enabled them! may we all by this means ſecure to ourſelves the continuance of GOD's favour; and may our charity ſtill ſpread itſelf more and more, till it cover a multitude of our ſins! Laſtly, may the bleſſing of GOD attend this labour and work of ours, that our Saviour CHRIST may have a Church here amongſt us dedicated to his ſervice; and that we ourſelves alſo may at laſt be preſented a glorious Church to CHRIST the head of it, not having ſpot or wrinkle or any ſuch thing; but that it may be holy and without blemiſh!

Theſe things, my Brethren, I thought it my duty to put you in mind of, though you cannot well be unmindful of them yourſelves; but if we ſhould hold our peace, even the ſtones in the wall would immediately cry out. Wherefore let me beſeech you, in the name of GOD, to conſider of it, take advice, and ſpeak your minds.

Now to GOD the Father, GOD the Son, and GOD the Holy Ghoſt, be aſcribed, as moſt due, all honour, power, might, majeſty and dominion, both now and for evermore. *Amen.*

BOMBAY, JUNE 19, 1715.

After

After Sermon in the morning, being the firſt Sunday after *Trinity*, 1715, I waited on the Governor, the Honourable *William Aiſlabie*, Eſq; according to cuſtom, at his lodgings in the Fort, before dinner; who was pleaſed to addreſs me very friendly in theſe words:

Well, Doctor, you have been very zealous for the Church this morning.

Pleaſe your Honour, I think there was occaſion enough for it, and I hope without offence.

Well then, if we muſt have a Church, we will have a Church! Do you ſee and get a book made, and ſee what every one will contribute towards it, and I will do firſt.

Which was accordingly done, leaving a blank for the Company's ſubſcription, which was afterwards filled up with ten thouſand rupees.

A rupee is half a crown.

The Honourable *William Aiſlabie*, Eſq; General and Governor of *Bombay*, &c. gave leave for the building of *Bombay* Church, *June* 19, 1715.

The Worſhipful *Stephen Strutt*, Eſq; Deputy Governor of *Bombay*, &c. laid the firſt ſtone, *November* 18, 1715.

The Honourable *Charles Boone*, Eſq; Preſident and Governor of *Bombay*, &c. gave order for the opening the Church of *Bombay*, *Dec.* 25, 1718.

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COPIES of LETTERS
RELATING TO THE
CHURCH of BOMBAY
IN THE
EAST INDIES.

To Mr Thomas Wilſhere *and Mr* Jarvis Clerke, *Merchants at* Surat.

Gentlemen, *Bombay Caſtle, Aug.* 5, 1715.

HAVING by God's permiſſion lately undertaken the rebuilding of our ruinous Church at *Bombay*, and gotten conſiderable large ſubſcriptions thereunto amongſt the inhabitants of this place, much greater than could have been expected; we ſhould not at this time have been burdenſome to you, but foraſmuch as the work is great, and the deſign of it ſo generally uſeful, our requeſt is, that you would be pleaſed to ſtrengthen our hands in promoting this good work, and encourage it what you can amongſt the Gentlemen at *Surat*.

We have herewithal ſent you the Sermon which was preached upon the occaſion, and if you think fit ſhall tranſmit to you a liſt of our ſubſcriptions, not doubting of your favourable concurrence with us in this matter; which we ſhall always acknowledge in commemorating your aſſiſtance, and praying for our benefactors. Gentlemen,

Your moſt humble ſervants,

Richard Cobbe,
Ephraim Bendall.

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To the Reverend Richard Cobbe *and Mr* Ephraim Bendall *at* Bombay.

Gentlemen, *Surat, Auguſt* 16, 1715.

YOUR letter of the 5th inſtant came to hand the 13th. The rebuilding the Church at *Bombay*, which you adviſe us you have undertaken, is in our opinions a very good and commendable work, and we are glad you have found ſo good encouragement therein by large contributions thereto, as is you ſay beyond what you could have expected. We ſhall not on our parts be backward in promoting your deſign by raiſing what we can among the Gentlemen here; but we think it neceſſary to have a liſt of the ſubſcriptions at *Bombay*, which we deſire you to ſend us, as alſo the Sermon mentioned to accompany your letter, but omitted. We are, Gentlemen,

Your moſt humble ſervants,

Jarvis Clerke.
Thomas Wilſhere.

To the Right Rev. Father in God John *by divine permiſſion Lord Biſhop of* London.

My Lord, *Bombay Caſtle, Oct.* 5, 1715.

HAVING had the honour of paying my reſpects to your Lordſhip a little before I left *England*, I remember the charge you were pleaſed to lay upon me, the giving your Lordſhip ſome account of this iſland, and the ſtate of religion here; the particulars of which I hope you will excuſe, not having as yet been ſufficiently inſtructed in the manners and cuſtoms of the inhabitants of this Place; but, generally ſpeaking, they are a people wholly given up to idolatry and ſuperſti-

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tion, ignorant and poor; they conſiſt chiefly of *Moors*, *Gentous*, *Portugueſe* and *Cooley* Chriſtians, ſome converts which the *Portugueſe* have made by marrying into their families, the better to ingratiate themſelves with the natives.

The whole iſland in circumference is about twenty miles, and eight in length, much healthier than heretofore, or than is uſually reported; which may be attributed not only to the prohibiting the Buckſho, the ſmaller ſort of Fiſh, with which they uſed to dung their ground and trees in theſe parts; but to the ſtopping up and repairing ſeveral ſea-breaches, which formerly overflowed a third part of the iſland. The ſoil itſelf is poor and barren, a ſandy rock, producing little elſe beſides Batty, Coco-nuts and a few Greens; however we are plentifully ſupplied with variety of proviſions from the neighbouring coaſts; *Syraſh* Wine, which is our chief liquor, we have from *Perſia*, very ſtrong and wholeſome, but not ſo well taſted; Arrack from *Goa* or *Batavia*; and extraordinary good Wheat from *Surat*, with which we make the beſt bread in all *India*. We have three good forts here, and one ſtrong built and well fortified caſtle.

The number of inhabitants, together with the *Engliſh*, are reckoned about 16000 ſouls, of different languages as well as religions; the *Moors* and *Gentous* have their Moſques and Pagoda's, the *Portugueſe* ſeveral, I think five Churches, ſupplied with Padres and Clerico's from *Goa*; but the *Engliſh* have only a private Chapel for their public Devotion. Here are indeed the remains of a ſpacious Church formerly intended, but never brought to perfection, the ruins of which are to this day a ſtanding monument of reproach to us among the heathen to a proverb; but this reproach

proach we hope in a little time to wipe off, having already gotten conſiderable large contributions from the neighbouring factories, as well as this place, in order to rebuild it; which good deſign I hope your Lordſhip will not think it amiſs to approve of and encourage. Another favour I have to beg, to know what name your Lordſhip will pleaſe to give it when finiſhed; and whether my reading Prayers in it will ſuffice, for want of a regular Conſecration.

I am ſenſible of the many inconveniences I ſuſtain in not being ſo happy as to live under your Lordſhip's more immediate inſpection and guidance; and could wiſh that all the Canons and Rubrics of our Church (which I ſhall always endeavour to keep up and maintain as the ſureſt guide and ſafeguard of our Church, eſpecially here in thoſe remote parts) were as ſtrictly obſerved by the inhabitants of this place, as of any other part of your Lordſhip's dioceſe; but I hope, my Lord, you will pardon the many imperfections of this kind, which, by reaſon of the narrow limits of our private Chapel we are at preſent confined to, cannot well be avoided; aſſuring your Lordſhip a more exact conformity to, and I hope uniformity of, the Rites and Ceremonies of our Church, when we ſhall have opened a greater door and more effectual, towards propagating as well as preſerving the eſtabliſhed doctrine of our faith; which, with your Lordſhip's bleſſing on my endeavours, ſhall be the conſtant ſtudy of,

My Lord, your Lordſhip's
moſt obedient humble ſervant,
Richard Cobbe.

P. S. This comes to your Lordſhip's hands by

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the return of our worthy General the Honourable *William Aiſlabie*, Eſq; and Captain *James Hanmer*, he one having lived here twenty-eight years, he other twenty-two; but ſuch inſtances are not common. I am now, I thank God, pretty well inured to this ſultry climate, having weathered it round through every ſeaſon, which my predeceſſor, Mr *George Watſon*, poor Gentleman, was not able to attain, dying before his year was compleat, *anno Domini*, 1710.

We have Prayers every morning in our little Chapel at half an hour after ſix, when the Guards are relieved, and twice on *Sunday*, according to the uſe of the Church of *England*; the Sacrament adminiſtred four times in the year; and a Sermon every *Sunday*, *Chriſtmas-day* and *Good Friday*.

Salt is made and Money coined here.

To the Honourable Court of Directors for affairs of the United Company of Merchants of England *trading to the* Eaſt Indies.

May it pleaſe your Honours,

Bombay Caſtle, Oct. 8, 1715.

I Cannot but with gratitude acknowledge the many and ſingular favours I have already received at your Honours hands, that eſpecially in prefering me, how unworthy ſoever, to be your Honours Chaplain on this pleaſant iſland; in allowing me honourably for freſh proviſions, and my paſſage gratis; beſides the advantage of thirty pounds advanced me in *England*, which I hope to return when my year is compleat, with my hearty thanks to your Honours for the ſame.

I have ſent your Honours the firſt fruits of my labours, a liſt of all the chriſtenings, weddings and burials that have happened here ſince my arrival, and a catalogue of the books contained in the

the honourable Company's library, with an account of such as were by the Governor and Council thought wanting, humbly requesting the same may be sent over, or any other books your Honours shall think more useful and necessary.

We have by God's assistance and your Honours leave undertaken the rebuilding of our ruinous Church here, and in order thereunto have gotten several large and considerable contributions from *Surat* and this place, besides the subscriptions we may expect from *Persia* and down the coast; but above all the example of your Honours first and generous benefaction, which we shall always thankfully acknowledge and commemorate, hath already encouraged others to give freely; and the hopes we have of your Honours further assistance will enliven our hearty and unanimous endeavours to apply ourselves with vigour towards the accomplishment of this good work. We hope likewise your Honours will be pleased to send us such useful and necessary ornaments for our Church as cannot easily be procured in these parts; such as a good ring of bells, one large marble font, two branches of brass candlesticks, and two tables in brass with the Creed, Lord's Prayer and Ten Commandments engraved thereon, with two other tables in brass whereon to inscribe the names of our honourable and worthy benefactors.

In acknowledgment of which favours, as I cannot cease to pray for your prosperity, so shall I always endeavour to discharge the rest of my duty conscientiously and faithfully to the utmost of my power, and to your Honours satisfaction; who am, May it please your Honours,

Your Honours most obliged, humble
Servant and Chaplain,
Richard Cobbe.

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To Mr Henry Newman, *Secretary to the honourable Society for promoting Chriſtian Knowledge.*

SIR, *Bombay, Oct.* 11, 1715.

YOURS I received with a very worthy and acceptable preſent of books from the honourable Society, which I have diſpoſed of accordingly to the Gentlemen of the factory at *Bombay*, who return them abundance of thanks for the ſame; and would have made them a more ſubſtantial and ſuitable return, had not their good intentions been diverted by an object more immediately before them, the erecting and rebuilding our ruinous Church at *Bombay*, to which they have ſubſcribed unanimouſly and freely to the utmoſt, and ſome even beyond their preſent abilities. I likewiſe return my particular thanks to the honourable Society for doing me the honour of electing me one of their Correſponding Members; whoſe good and charitable deſigns I ſhall upon all occaſions freely concur with and promote.

The *Portugueſe* were highly offended at the pamphlets as they call them, the Short Inſtructions; and the New Teſtaments I brought with me they will not allow to be a true verſion. However they dare not ſpeak ſo freely here as at *Goa*, and other places of their own ſettlements, where they ſwarm with Padres and Clericos to above the third part of the inhabitants: they amuſe the people here with their pageantry and fine ſhews, keeping them in ignorance and poverty together.

I deſire you would intercede for us to the honourable Court of Directors, *&c.* to ſend us a Schoolmaſter or two, ſuch as are brought up in your

your Charity-ſchools, well verſed in the ways and methods of teaching: for here is a large field and encouragement ſufficient. Here is variety of worſhip and different ſorts of religion tolerated; ſo that you may ſee idolatry and ſuperſtition abound almoſt in every quarter.

Mr *Stevenſon* and Mr *Long* are both well at *Madras*, though I have not yet heard from them. I am pretty well inured to this country climate, though it is comfortably warm before the monſoons, which are continual rains falling conſtantly in the heat of ſummer, and laſting generally from the beginning of *June* till the latter end of *September*, and not a drop of rain to ſpeak of all the year after. The iſland is much healthier now than heretofore, or than is commonly reported; which may be owing to the late order of prohibiting the inhabitants dunging their ground and trees with fiſh, and to the ſtopping up ſeveral breaches of the ſea, which formerly overflowed a third part of the iſland; ſo that with a little care and caution one may live here as comfortably as in any part of *England*.

I am, with due reſpects to your honourable Society, Sir,

Your obliged friend and very humble ſervant,

Richard Cobbe.

To the Gentlemen of Perſia *employed in affairs of the United Company of Merchants of* England *trading to the* Eaſt Indies, *greeting.*

Gentlemen, *Bombay Caſtle, Nov.* 9, 1715.

OUT of a deep ſenſe of your faith and integrity, and a zeal to promote the public good, we, in the behalf of the reſt of the inhabitants of this place, have preſumed to beg your charitable

charitable assistance towards rebuilding our ruinous Church at *Bombay*; the neglect whereof, you may not be insensible, hath given too great occasion of reproach to us, our religion and country, even to a proverb; but this proverb we hope to spoil by the blessing of God, and your assistance; having already made a beginning to the work, and being encouraged thereunto by several unexpected and generous contributions. There needs not we hope any other argument or motive of persuasion to so good a work, than that it conduceth to propagate the wholesome doctrine of Christianity, and that it is a means to advance our own, as well as the common salvation.

In assurance therefore of the goodness of our cause, and your favourable approbation of this so glorious an undertaking, we have herewithal sent you a list of the subscriptions, and the sermon that was preached occasionally on that subject; not only as an encouragement, but to shew you the sincerity of our charitable intentions, and the due application of whatever is thus unanimously and charitably intended.

We are, Gentlemen,
Your very humble servants,
Stephen Strutt,
Richard Cobbe,
Ephraim Bendall.

To all Chiefs, &c. *Gentlemen in the service of the honourable Company at* Carwar, *&c. and to all other charitable and well-disposed persons of the Christian faith, greeting.*

Gentlemen, *Bombay Castle, Nov.* 18, 1715.

IT is not without some well grounded hope and assurance of your own innate goodness and generosity,

generoſity, that we are come thus far requeſting your favourable concurrence with us in rebuilding our ruinous Church at *Bombay*; which good work, though it hath lain too long neglected, yet is now again ſet on foot once more, and will, we hope, with the bleſſing of God and your charitable aſſiſtance, be ſpeedily compleated, to the ſatisfaction of all our generous benefactors. The ill ſucceſs of what hath formerly been contributed, hath indeed very juſtly occaſioned ſome ſort of diſtruſt; but the peaceful ſucceſſion of affairs in theſe our days, (which God continue) together with the vigorous proſecution of the work, and the due application of what is thus charitably intended, will we preſume be ſufficient to prevent all doubts and ill ſurmiſes for the future.

In confidence therefore of our own ſincerity, and your favourable approbation of ſo beneficial a work, we have herewithal ſent you the ſermon that was preached on that occaſion, and a liſt of the ſubſcriptions for the uſe of our Church, with which we hope you will not think much though at this diſtance to communicate, who are,

Gentlemen, your aſſured friends,
and very humble ſervants,
Stephen Strutt,
Richard Cobbe,
Ephraim Bendall.

To the Chief, &c. *Gentlemen in the ſervice of the honourable United Company,* &c. *at* Surat, *and to all other charitable and well-diſpoſed perſons of the Chriſtian faith, greeting.*

Gentlemen, *Bombay Caſtle, Dec.* 1, 1715.

WE are come once more, in due form we hope, to deſire your charitable aſſiſtance to

to our Church, which is now again by the bleſsing of God ſet on foot and rebuilding. The omiſſion in not ſending the Sermon with our laſt was ſoon after, and as we thought ſufficiently ſupplied, however imprudently and unadviſedly directed; but the goodneſs of our cauſe, together with the ſucceſsfulneſs of the work, which we cannot but flatter ourſelves withal, upon account of the additional and honourable contributions we have lately received, gives us freſh hopes of your promiſed liberality; the reception of which we ſhall always moſt thankfully and chearfully acknowledge, and rejoice in ſuch mutual communication and fellowſhip, not ſo much for the ſupplying of our neceſſities, as for the occaſion of exerciſing your charitable benevolence, and as fruit that may redound to your own account. We remain, Gentlemen,

Your aſſured friends and very humble ſervants,

Stephen Strutt,
Richard Cobbe,
Ephraim Bendall.

To the Worſhipful Stephen Strutt, *Eſq*; *Doctor* Richard Cobbe, *and Mr* Ephraim Bendall, *at* Bombay.

Worſhipful Sir and Sirs, *Surat, Dec.* 16, 1715.

IN anſwer to yours of the firſt inſtant, I have ſent it to all the Gentlemen here to peruſe as likewiſe the Sermon which I had preached in our Chapel the laſt Lords-day. What ſubſcriptions I could raiſe I herewith ſend incloſed. I heartily wiſh I could do more amongſt our Gentlemen, which would have been a ſatisfaction to,

Worſhipful Sir and Sirs,

Your moſt humble ſervant,

Jarvis Clerke.

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To Mr Jarvis Clerke *of Council for affairs of the* Britiſh *nation at* Surat.

Sir, *Bombay Caſtle, Dec.* 21, 1715.

YOURS we received of the 16th inſtant, and return you our hearty thanks for the ſame, for raiſing for us ſuch kind and generous ſubſcriptions, and for aſſiſting us thus far. We deſire likewiſe that you would be pleaſed to expreſs our acknowledgments of theſe favours in our behalf; particularly to Mrs *Mary Sterling* for her courage and zeal, to Mr *George Bowcher* for his repeated contribution, to Mr *Thomas Wilſhere* for ſhewing ſo bright an example, and to accept the ſame yourſelf for your care and diligence in this affair, and for firſt leading the way.

In commemoration of which, and ſuch like inſtances of your liberality, we ſhall not ceaſe to give thanks for you, making mention of you in our prayers, and remain, Sir, your obliged humble ſervants and entire friends,

Stephen Strutt,
Richard Cobbe,
Ephraim Bendall.

To the Worſhipful Stephen Strutt, *Eſq*; *Deputy Governor*, &c. *the Reverend Mr* Richard Cobbe *and Mr* Ephraim Bendall.

Worſhipful Sir and Sirs, *Gomroon, Feb.* 6, 1715-16.

BY the *Catherine* we received the letter you was pleaſed to write the ninth of *November* to the Agency of *Perſia*, incloſing a Sermon and a liſt of thoſe Gentlemen that had contributed towards rebuilding of *Bombay* Church, all which we ſent the Agent and Council at *Spahann*, who ſent us the

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the incloſed liſt, with orders to anſwer your Worſhip's letter.

We have likewiſe contributed our mite towards ſo good an undertaking; and *Arthur Beavis* has writ to the worſhipful *Stephen Strutt* about the payment of the whole, which with our unfeigned wiſhes for it, good ſucceſs and proſperity to the Proteſtant religion, is what offers from,

Worſhipful Sir and Sirs,
Your moſt obedient humble ſervants,

Arthur Beavis.
Richard Pupplett.

To Mr Thomas Woolley, *Secretary to the honourable Eaſt India Company.*

Sir, *Bombay Caſtle, March* 9, 1715-16.

IT is the requeſt of the Gentlemen caſhiers and truſtees for the building of our Church at *Bombay*, together with my humble petition to you, that you would be pleaſed to ſecure theſe incloſed ſubſcriptions for us, being in all 400 rupees, to our Church; the notes for which money we herewith ſend you under the Gentlemens own hands; the reception of which will not only be an obligation to us, but a means to advance the public good, which I look upon as your peculiar province, and hope no unworthy object of your care.

I am, with my humble reſpects to the honourable Court, *&c.* Sir,

Your moſt humble ſervant,

Richard Cobbe.

To

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To the Worſhipful Sirs, &c. *Gentlemen in* Perſia *employed in affairs of the honourable United Company of Merchants of* England *trading to the* Eaſt Indies.

Honourable Sirs, &c. *Bombay Caſtle, Mar.* 22, 1715-16.

YOURS we received, dated 6th *Feb.* 1715-16, by a Pattimar from *Surat*, with a liſt of what you were pleaſed to ſubſcribe towards rebuilding a Church in this Place; all which were publicly read at our monthly meeting before the honourable *Charles Boone*, Eſq; the worſhipful *Laurence Parker*, Eſq; the worſhipful *Stephen Strutt*, Eſq; Mr *John Clapham*, the worſhipful *Bernard Wyche*, Eſq; Mr *John Hope*, and the Chaplain, Truſtees for the building of the ſaid Church, and ordered to be entered in our Church regiſter.

In acknowledgement whereof I am, in the name of the reſt of the Truſtees, deſired to return you our hearty thanks for ſuch ſubſtantial and generous contributions, ſuch as will enable us, we hope, to complete and finiſh the good work we have in hand. Wiſhing you all health and happineſs, is the conſtant prayer of,

Worſhipful Sirs, *&c.*
Your obliged friend, and
moſt obedient humble ſervant,
Richard Cobbe.

To the Rev. Mr Stevenſon *and Mr* Long, *Chaplains at* Madras *alias* Fort St George.

Gentlemen, *Bombay Caſtle, Mar.* 23, 1715-16.

THE capacity we are engaged in here in theſe remote parts of the Chriſtian world, lays, I

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think, a ſtricter obligation upon us than others, of taking all opportunities to ſet forward the great work we came about, the promoting and advancing the public good; in the diſcharge of which, I cannot but flatter myſelf with aſſurance of ſucceſs, eſpecially in a work ſo generally uſeful, and under your joint-aſſiſtance and approbation; to you therefore, I addreſs myſelf, with whom I am honoured on a double account of relation, not only as a Brother of the ſame Miniſterial Office and Function, but as a Correſponding Member of the ſame honourable Society in *England* for promoting Chriſtian Knowledge, of which good deſign I look upon this as a chief part, and therefore not improper to be imparted to you.

Gentlemen, we are now, by God's aſſiſtance, rebuilding our ruinous Church at *Bombay*, and would beg the favour of your concurrence with us in promoting it what you can amongſt the Gentlemen of *Madras*. We have raiſed conſiderable large ſubſcriptions here, and have had great encouragement from *Perſia*, *Surat* and down the coaſt, beſides what the honourable Company have contributed: and becauſe the work is great, I hope, Gentlemen, you will be pleaſed to ſtrengthen our hands towards the ſupport of it. Craving pardon for the trouble and freedom of this requeſt; I am with due reſpects to the honourable Preſident and Council, and to the Gentlemen inhabitants of *Madras*, &c.

Reverend Sirs,

Your very humble ſervant,

and affectionate brother,

Richard Cobbe.

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To the Reverend Mr Samuel Briercliffe, *Chaplain in* Bengal.

Rev. Sir, *Bombay Caſtle, Mar.* 24, 1715-16.

I Hope you will excuſe the freedom of this requeſt, it is in behalf of our ruinous Church at *Bombay*, which is now again in building, and in a fair proſpect of being compleated. His Honour *Boone* I hear has wrote to the Preſident and Council at *Bengal* to the ſame effect, with whom I would deſire your favourable concurrence in promoting the good work, and getting for us what ſubſcriptions you can amongſt the Gentlemen there.

We have collected already about 24000 rupees, and have the honour of the Preſident and Council as Truſtees for the ſame, which I hope will be encouragement ſufficient for the moſt generous ſubſcriber, and that whatſoever is thus charitably intended will now be applied to its proper uſe. I ſpeak this on account of the miſapplication of what has formerly been contributed, and the ſcandalous abuſe of ſuch abundant charity.

If I can be any ways ſerviceable to you in theſe parts, I deſire you would pleaſe to command at any time, Dear Sir,

Your affectionate brother,
and very humble ſervant,
Richard Cobbe.

To the honourable Edward Harriſon, *Eſq; Preſident and Governor of* Fort St George, *&c. Council.*

Honourable Sir and Sirs, *Bombay Caſtle, Aug.* 6, 1716.

WE hope, Gentlemen, you will not take it diſreſpectfully at our hands, if in the ſup-

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port of our ruinous Church here, we at laſt crave your charitable aſſiſtance; ſince it is a work ſo generally uſeful, ſo agreeable to your own generous inclinations, and withal in imitation of ſo illuſtrious a precedent as yours is before us; the deſign of our Church is large and capacious, and therefore in greater need of ſuch powerful ſupplies. As to the work, we have made ſome conſiderable progreſs, but the completion of it, we hope, will render your zeal ſtill the more conſpicuous, and be a means to tranſmit your names with a greater degree of glory and honour to poſterity.

Gentlemen, we herewith ſend you a ſpecimen of our undertaking, with a liſt of what hath been already ſubſcribed thereunto, not doubting of your favourable approbation of this matter, and your joint concurrence with us for the cauſe, is the humble requeſt of,

Honourable Sir and Sirs,

Your aſſured friends, and very humble ſervants,

Charles Boone,	*B. Wyche,*
Laurence Parker,	*Thomas Wilſhere,*
Stephen Strutt,	*Richard Cobbe,*
John Clapham,	*John Hope.*

To the honourable Robert Hedges, Eſq; *Preſident and Governor of* Fort William *in* Bengal, *&c. Council.*

Honourable Sir and Sirs,

Bombay Caſtle, Aug. 10, 1716.

WE could not omit this preſent opportunity without paying our reſpects to you likewiſe in the behalf of our Church, which is now, God be thanked, in a fair proſpect of being compleated. There needs not we hope much occaſion

ſion of addreſs, being already aſſured of your abundant liberality; but that it may be the more diffuſive, we cannot but flatter ourſelves with expectation, not by way of requital or gratitude, but by occaſion of the forwardneſs of others and demonſtration of your ready mind.

Gentlemen, we have hitherto been collecting what ſupplies we can, which indeed have been exceedingly large, and ſuitable to the extent of ſo great an undertaking; the propoſals of which we here lay before you, with a copy of the ſubſcriptions, begging your favourable acceptance of the ſame, from, Honourable Sir and Sirs,

Your aſſured friends, and very humble ſervants,

Charles Boone, *B. Wyche*,
Laurence Parker, *Thomas Wilſhere*,
Stephen Strutt, *Richard Cobbe*,
John Clapham, *John Hope*.

To the Reverend Mr Richard Cobbe *in* Bombay.

Rev Sir, *Fort St George*, 3d *Oct.* 1716.

WE could have ſooner anſwered the letter you ſent us in *March* laſt, but that we hoped, by delaying, we might do it the more to your ſatisfaction. But it happened to come to our hands juſt after there had been a liberal contribution raiſed for the ſupport of a Charity-ſchool that was founded here in *December* laſt. And ſeeing the trade of this place is very much decayed now that the wealthieſt of its inhabitants are gone to *England*; we could not with any decency preſs the Gentlemen here to aſſiſt you in building your Church, ſo ſoon after they had generouſly contributed to our Charity-ſchool. Beſides, Sir, there is an objection made againſt your deſign, (or rather againſt the manner of executing it) to which we

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wiſh you could give us a ſatisfactory anſwer. It is thought very reaſonable that ye build ſuch a decent commodious Church, as is proportioned to the number of your inhabitants, or even to ſuch an encreaſe of them as can fairly be expected: but it ſeems the ſtructure ye are raiſing will be three times larger than is neceſſary. Now, Sir, though the common ties of Chriſtianity would oblige us to give what we can conveniently ſpare towards the building of ſuch a Church as is really wanted at *Bombay*, yet we believe that our people will not be forward to encourage the rearing up of a fabrick that is rather magnificent than uſeful; eſpecially ſeeing they have ſo many other ways of employing their charity on objects that are really deſerving; and deſigns far more beneficial than what you propoſe. However, Sir, we are ſo willing to encourage every thing that has but the remoteſt tendency to advance the glory of God, or the honour of his religion; that whatever ſum the Gentlemen of *Bombay* will contribute to our Charity-ſchool; we will uſe our utmoſt endeavours to raiſe as much towards the building of your Church. Be pleaſed, Sir, to offer this propoſal (with our moſt humble ſervice) to Governor *Boone*, and the other Gentlemen of your Council; and let us know how they receive it. Reverend Sir, we are,

Your affectionate brothers, and
moſt humble ſervants,
William Stevenſon,
Charles Long.

To Mr St John Bennett, *Merchant at* Surat.

Sir, *Bombay Caſtle, Dec.* 6, 1716.

THIS day we received of the honourable *Charles Boone*, Eſq; the ſum of 200 rupees on

on account of your ſubſcription towards building the Church of *Bombay*; for which we return you our hearty thanks, and ſhall always make mention of you with that reſpect due to ſo generous a benefactor.

Mr *Bennett*, I ſhould be glad to hear of your health and proſperity, who am particularly obliged for your civilities here, and though we cannot have the happineſs of your company as formerly; yet a line or two will be always acceptable to,

Sir, your obliged friend, and
very humble ſervant,
Richard Cobbe.

To Samuel Anneſley, *Eſq*; *Merchant in* Surat.

Sir, *Bombay, Dec.* 6, 1716.

THE occaſion of ſending this is, becauſe that the Church caſh grows ſhort, and wanting your aſſiſtance, we have from the date hereof drawn a bill of exchange payable to the honourable *Charles Boone*, Eſq; or order, for the ſum of 550 rupees, being the amount of yours and Mr *Stanton*'s ſubſcription (for whom you ſigned) to which we hope you will give due honour; we return you many thanks, and are, Sir,

Your obliged friends and humble ſervants,

Charles Boone,	*B. Wyche*,
Laurence Parker,	*Thomas Wilſhere*,
Stephen Strutt,	*Richard Cobbe*,
John Clapham,	*John Hope.*

To Meſſ. Clerke *and* Bowcher, *Merchants in* Surat.

Gentlemen, *Bombay Caſtle, Dec.* 6, 1716.

IN purſuance of a late order of Truſtees made to call in all thoſe ſubſcriptions towards build-

ing the Church of *Bombay* that remain unpaid, you are desired to send or order what subscriptions have been signed on your behalf, namely, to Mr *Jarvis Clerke* one hundred rupees, to Mr *George Bowcher* two hundred rupees. Hoping, Gentlemen, you will pardon the freedom of this advice, it is because the account of our monthly expences runs high, and the stock of our ready cash is well nigh exhausted, though the work, God be thanked, goes on successfully, and will we hope be finished in good time. With many thanks for your charitable assistance, I remain, Gentlemen,

Your obliged friend, and very humble servant,

Richard Cobbe.

To the Rev Mr Richard Cobbe, *Chaplain at* Bombay.

Rev. Sir, *Calcutta, Dec.* 8, 1716.

I Received your letter concerning *Bombay* Church; and as I very much approve of your undertaking, so I have done what I reasonably can to serve you in that affair. Governor *Hedges* has wrote to Governor *Boone* to pay in 500 rupees on his account, there is some more money promised, but I cannot tell as yet in what manner it will be paid, but by some of the latter ships I shall inform you more particularly.

Subscriptions of charity go on but heavily, and the ill-natured proverb of forswearing the building of Churches is but too true; but the particular circumstances of your Church rather confirm people in an unwillingness to contribute towards it. But I do not question but his Honour *Boone* will much encourage it, as he is a Gentleman of a great Character, and equal to the station he now adorns. I am, Reverend Sir,

Your affectionate brother,

Samuel Briercliffe.

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To the Rev. Mr Richard Cobbe, *Chaplain at* Bombay.

Rev. Sir, *Bengal, Dec.* 17, 1716.

I Herewith ſend you our ſubſcription paper, which was at firſt deſigned to be paid into the Company's caſh, but not being able to raiſe a larger ſum, it was thought more expedient, that every ſubſcriber ſhould pay his own money as he thought proper.

I told you in my laſt, that Governor *Hedges* had wrote to Governor *Boone* to pay in his ſubſcription.

I have given a note to Mr *George Wyche* to pay one hundred rupees on my account, to whom I believe Mr *Frankland* has given the like directions.

And if you ſpeak to Captain *Boddam*, he will pay in Mr *Liveſay*'s.

This is the whole of what I am able to get for you, but ſhall be always glad of any opportunity of ſhewing myſelf, Reverend Sir,

Your very humble ſervant, and
affectionate brother,
Samuel Briercliffe.

To the Rev. Mr Richard Cobbe, *Chaplain at* Bombay.

Rev. Sir, *Surat, Dec.* 24, 1716.

THIS is to acknowledge yours of the 6th inſtant, as likewiſe to incloſe a bill for 300 new *Surat* rupees on Mr *Richard Waters*, which I doubt not will meet with due honour. I gave Mr *Bowcher* a receipt for his part, ſo pleaſe to procure me one for the whole. I have not to add but a tender of my humble ſervice, and to remain, Reverend Sir,

Your moſt obedient and humble ſervant,
Jarvis Clerke.

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To the Reverend Mr Richard Cobbe, *at* Bombay.

Rev. Sir, *Surat, Dec.* 24, 1716.

THE 20th inſtant Mr *Clerke* ſent me your letter directed to us both, wherein you deſired us to pay our ſubſcriptions to the Church; accordingly I paid him mine the 22d inſtant, for which he gave me his receipt. Copy, *viz.*

Surat, 22d *Dec.* 1716.

Received of Mr *George Bowcher* the ſum of rupees two hundred new *Surat*, which is in full of his ſubſcription towards building the Church at *Bombay*;

rupees 200

I ſay received by me,
Jarvis Clerke.

Sir, I wiſh you better ſucceſs than your predeceſſor, who built little, raiſed and deſtroyed abundance of money to no purpoſe; he had finiſhed a ſtately organ which I ſaw in the fort, what is become of it God knows. God Almighty bleſs your endeavours, and alſo, Reverend Sir,

Your moſt humble ſervant,
George Bowcher.

To the Rev. Mr Richard Cobbe, *Chaplain at* Bombay.

Sir, *Surat, Dec.* 27, 1716.

I Had the honour to receive the 20th inſtant your moſt obliging letter of the 6th, and am glad to hear the Governor has paid what I ſubſcribed towards the building of the Church. I gave it with a hearty good will; and, if the money which is already raiſed is not ſufficient, would willingly contribute yet further to the compleating ſo good a work, would the circumſtances of my

my affairs admit of it. I hope they will take a turn for the future different from what they have done ſince I had the honour to ſee you. I am obliged to you for the good opinion you are pleaſed to entertain of me, which I am very deſirous to preſerve; and am, with the greateſt reſpect, Your moſt obedient humble ſervant,

St John Bennett.

To the Reverend Mr Stevenſon *and Mr* Long, *at* Fort St George.

Bombay Caſtle,

Reverend Sirs, *Jan. 5, 1716-17.*

YOURS I received by Mr *Hart* in the *George*, and according to your deſire have offered to Governor *Boone*, &c. and Council, your propoſal of contributing firſt to your Charity-ſchool, in order to have as much endeavoured to be returned towards the building of our Church. But, Gentlemen, I am ſorry to find your Chriſtian zeal, ſo much ſpoken of in theſe foreign parts, ſo degenerate and confined, as not to extend itſelf beyond the bounds of your own territories but upon conditions. I always thought that acts of charity, and other good works, ought to be left to the free diſpoſal of every benefactor; or elſe where is the thanks, or what difference is there between Chriſtians and Heathens? Such bartering of charity will avail us but little here; and ſmall, I doubt, hereafter will be the return of ſuch provident bounty.

As to the objection you were pleaſed to make againſt our deſign, or rather againſt the manner of executing it, I ſhall give you this ſhort, and I hope ſatisfactory anſwer. The deſign of our Church, as well as the manner of it, was at firſt propoſed ſome years ago by our predeceſſors; and

and finding the walls, which ſtill remain, were found and good, already raiſed and prepared to our hands; it was thought more adviſeable to carry on and finiſh what they had begun, than to undertake the laying of a new foundation. And as to the rearing up of a fabrick, which you imagine rather magnificent than uſeful; I think it not at all diſproportionate to the number of our inhabitants, at leaſt not to the expected increaſe of them; neither is it in my opinion unſuitable, unleſs it be in the defect, to the dignity and honour of our royal ſettlement.

And now, Gentlemen, I hope you will be pleaſed to anſwer me; pray, what object or deſign can there be more beneficial or deſerving our charity, than the employing it in the immediate ſervice of God? or what more prepoſterous to our Chriſtian profeſſion, than to ſet up a Poor-ſchool in competition with our Mother-Church? *Imprimis venerare Deum*, is an old maxim, ſound and orthodox; and the erecting of Charity-ſchools is no doubt of very great uſe, noble and commendable, but not comparable I hope to that of building of Churches, how remote ſoever you make it to religion.

Gentlemen, I ſhould not have mentioned the contributions to your Church, that have been formerly made by the inhabitants of this place, had you preſented us freely; but if the common ties of Chriſtianity cannot prevail, yet even thoſe of humanity and gratitude might, one would think, have ſome ſort of influence, eſpecially over grateful and generous ſouls, and eſpecially where there is an ability to perform it.

I know, Gentlemen, that charity begins for the moſt part with ourſelves, and is always ready to look firſt at home, before it preſumes to venture itſelf

itſelf abroad; yet, however, your good wiſhes for the ſucceſs of our undertaking, which would not have coſt much, would have been accepted of I dare ſay in part of payment, and a handſome denial, as half the requeſt.

May the great God direct and proſper your endeavours, and may you out-ſhine your predeceſſors in piety and good works, as they have out-ſhone thoſe that have gone before them! I have done my duty, in making my requeſt known unto you, and ſhall always remain, Reverend Sirs,

Your affectionate brother,
and very humble ſervant,
Richard Cobbe.

To the worſhipful Robert Adams, *Eſq; Chief of* Callicut, *&c.*

Worſhipful Sir, *Bombay Caſtle, Jan.* 23, 1716-17.

PArdon, great Sir, the freedom of this requeſt, it is in the behalf of our ruinous Church of *Bombay*, and therefore needs not, I hope, any further apology, the very name will plead for us; nor need you I preſume any greater perſuaſive, than your being a worthy member of it.

We have hitherto met with very great ſucceſs, and doubt not of a laſting continuation of it, could we be aſſured of the honour of your great name to fill up the catalogue of our generous benefactors. The building itſelf is large and capacious, anſwerable to the extenſive liberality of thoſe, who have diſtinguiſhed themſelves by the nobleſt teſtimonies of their zeal and gratitude.

May their names forever ſhine, and yours amongſt the reſt in the records of our Church; and may the memorial hereof be ſuch to all ſucceeding generations,

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generations, as ſhall not be forgotten! I am, with my humble reſpects to you and yours,

Worſhipful Sir,

Your obedient humble ſervant,

Richard Cobbe.

To the worſhipful William Kyffin, *Eſq*; *Chief of* Anjengo.

Worſhipful Sir,

Bombay Caſtle, Jan. 31, 1716-17.

IT is not out of any diſreſpect, I do aſſure you, Sir, that we have not writ to you before this time; the letter we ſent to the Chief at *Carwar*, dated *Nov.* 18, 1715, in favour of our Church, we hoped would have reached your factory alſo, and the contents of it have been long ago communicated to you; but to ſo good a work, I hope no time unſeaſonable, no opportunity loſt or requeſt unacceptable.

We are now, GOD be thanked, about covering our Church, and in a fair proſpect of ſeeing it compleated; and though we cannot expect the honour of your company in commemorating with us its founders and benefactors; yet your memory we hope will always remain, and your name as a faithful repreſentative of your perſon.

May the bleſſing of GOD always attend the prayers of our Church, and may you likewiſe ſhare in the benefit of it! May you enjoy with comfort the fruits of your labours, whatſoever part of the world you live in, and may this bleſſing, not confined to time or place, deſcend to your childrens children after you! I am,

Worſhipful Sir,

Your aſſured friend, and very humble ſervant,

Richard Cobbe.

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To Mr George Bowcher, *Merchant in* Surat.

Sir, *Bombay Caſtle, Feb.* 18, 1716-17.

THIS is to acknowledge the receipt of rupees 300 new *Surat*, paid me by Mr *Waters* the the 15th of *Jan.* laſt, on account of yours and Mr *Jarvis Clerke* his ſubſcription towards the building of the Church of *Bombay*, and to return him many thanks, and you more eſpecially for your repeated contribution; hoping that this will prove more ſucceſsful than the former, and that you may in a ſhort time ſee the good effect of both in this.

As to the organ you were ſpeaking of, it is ſtill in the fort, but quite out of order, broken and uſeleſs. It was a very great fault I muſt own in my predeceſſor, whoſoever he was, in preparing the ornamental part before the neceſſary; but a greater ſtill in thoſe, whoſoever they were, in ſquandering away and perverting ſuch abundant charity, as was in your time raiſed to ſo good a Work. However, our Truſtees I believe will take ſuch care, that nothing ſhall be wanting either for uſe or ornament, ſo far at leaſt as our ſtock will reach; and that whatſoever is thus charitably beſtowed, ſhall be as faithfully applied to its proper uſe, as ever it was intended.

I am, Sir, your obliged friend,
and very humble ſervant,
Richard Cobbe.

To the Rev. Mr Sam. Briercliffe, *Chaplain at* Bengal.

Rev. Sir, *Bombay Caſtle, Feb.* 27, 1716-17.

IT hath been with no ſmall ſatisfaction that I have heard how heartily you have eſpouſed the

the cauſe of our Church, how effectually you have interceeded for us with the Gentlemen of *Bengal*, and have prevailed. The ſenſe of which favour, as it increaſes the obligation, when it comes to us with a good will; ſo it adds to the praiſe, when it meets with approbation, and doubles the joy when crowned with ſucceſs.

The unexpected return I have met with from our brothers, Mr *Stevenſon* and Mr *Long*, gives us but ſmall hopes of ſucceſs towards our Church from the Gentlemen at *Madras*, who inſtead of an apology for ſo cold an entertainment, have ſent us a ſcheme of propoſals to be ſigned by the Gentlemen of *Bombay* towards their Charity-ſchool there lately erected, before they can venture to ſubſcribe to our Church; intending, I ſuppoſe, to drive a charitable trade with us, and keep up a mutual correſpondence between their School and our Church; but they make ſuch hard bargains, and raiſe ſo many objections and limitations to our deſign, to beat down the price of it, like ſo many ſtock-jobbers, that I believe our merchants will not eaſily be induced to comply with ſuch unreaſonable terms as they propoſe, nor be perſuaded to ſo diſadvantageous a proſpect, as to part with a certainty for an uncertainty.

I have here ſent you the copies of what hath paſt between us, begging your aſſiſtance in caſe of an engagement, that I may be the better prepared. I remain, with my humble reſpects and hearty thanks to the honourable Preſident, *&c.* and Council,

Dear Sir,

Your entirely affectionate

and obliged humble ſervant,

Richard Cobbe.

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To the Reverend Mr Richard Cobbe, *at* Bombay.

Rev. Sir, *Surat, Mar.* 12, 1716-17.

BEING at the factory, Mr *Clerke* told me he was writing to *Bombay*, ſome days ſince ſent me your letter of the 18th of *February* laſt, which came to hand about ſix days paſt, which acknowledges the receipt of the three hundred rupees ſubſcribed by Mr *Jarvis Clerke* and myſelf, towards the finiſhing of your fabrick, which has been long in agitation, longer projected, long neglected, almoſt became deſolate, became a widow before an eſpouſe, now in a ſhort time may rejoice and ſing anthems to her heavenly King; may you proceed proſperouſly, long enjoy your labour, and reap a plentiful harveſt in the Lord's vineyard! is the deſire of, Reverend Sir,

Your moſt humble
and obedient ſervant,

George Bowcher.

To the honourable Robert Hedges, Eſq; *Preſident, &c. Gentlemen in* Bengal.

Honourable Sir and Sirs, *Bombay, May* 4, 1717.

YOUR ſubſcription-paper for the Church of *Bombay*, dated *Auguſt* 24, 1716, we received incloſed by the Reverend Mr *Samuel Briercliffe*, and return you our public and hearty thanks for the ſame; for thoſe liberal contributions you have been pleaſed to honour us with towards the rebuilding of our Church; aſſuring you not only of a thankful commemoration of ſuch your charitable ſupplies, but a due and faithful application of them to the good uſe they were deſigned.

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We hope, Gentlemen, in a ſhort time to ſee the good effects of your liberality in the completion of our Church; and if in any good work or charity of like nature we can be ſerviceable to you, we ſhall readily embrace any opportunity of returning the obligation, and remain,

Honourable Sir and Sirs,

Your obliged friends and very humble ſervants,

Charles Boone,
Laurence Parker,
Stephen Strutt,
John Clapham,
Thomas Wilſhere,
Richard Cobbe,
John Hope.

To the Rev. Mr Sam. Briercliffe, *Chaplain at* Bengal.

Dear Sir, *Bombay Caſtle, May* 4, 1717.

YOUR two letters I received with the ſubſcription-paper incloſed for the Church of *Bombay*, the which I laid before the Truſtees for the ſaid Church at our laſt monthly meeting, who accordingly agreed that the ſame ſhould be regiſtred in our ſubſcription-book, and a letter of thanks returned to the Preſident, *&c.* Gentlemen in *Bengal* for the ſame.

I thank you likewiſe for your own additional generous ſubſcription, and care in particular; and the rather becauſe the freer, having nothing tacked to the end of it, being unconditional and without reſerve, a double favour to, Dear Sir,

Your obliged humble ſervant,

and affectionate brother,

Richard Cobbe,

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To the Rev. Dr Richard Cobbe, *Chaplain at* Bombay.

Rev. Sir, *Calcutta, May* 28, 1717.

YOUR paſtoral letter I have received, and ſhould have anſwered your charitable admonition ere this, but multiplicity of buſineſs has occaſioned the letting it alone till now.

It is with no ſmall ſatisfaction I hear from every one the forwardneſs of *Bombay* Church, and the pious care and trouble you are at to carry forward that work, the glory of which will redound to your credit, and make your name famous to poſterity; after having finiſhed a work ſo often attempted by others, and left as by fate to be concluded by your care.

That ſo good an intention may not meet with any lett for want of my ſubſcription, have now wrote his honour *Boone* to deliver to you, or the directors of the work, for me and my family, the ſum of new *Bombay* rupees eight hundred; and alſo requeſted he would grant you liberty to viſit theſe factories in the ſeaſon, that we may partake of your labour and good company; not having had the honour of ſeeing a divine of the Church of *England* ſince Sir *John Gayer* came out in 1693.

I queſtion not your zealous approbation of my ſo juſt requeſt, and that at the ſeaſonable time you will not fail of making the ſame requeſt to his Honour, that my family and ſelf, with others, may partake of the greateſt bleſſing and ſign of our faith. With the due reſpects of my wife, ſiſters, and family, I am, Reverend Sir,

Your moſt obedient
humble ſervant,

Robert Adams.

To the Rev. Mr Richard Cobbe, *Miniſter of* Bombay.

Rev. Sir, *Anjengo, June* 28, 1717.

YOURS of *January* the 31ſt I have received, wherein you were pleaſed to adviſe me of what progreſs you have made, and the fair proſpect of ſeeing your Church compleated. None (in my opinion) who have a ſerious zeal and reſpect for our holy religion, but muſt be overjoyed to ſee it ſpread in a country who know not GOD. And as for my part, I cannot but think myſelf happy (although I have not the ſatisfaction of ſeeing) to hear thoſe Gentlemen concerned ſo diligent in promoting what is infinitely beyond all worldly Intereſt.

I have requeſted of his Honour *Boone* to advance on my account one hundred rupees towards the finiſhing ſo good a work, and do aſſure you ſhould have been more liberal, but being deſigned for *England* (by reaſon I have not my health here) ſhall find ſeveral relations who ſtand in need of my help, and who I cannot ſee want; therefore I doubt not but you will accept the will for the deed. I reſt, wiſhing you health, and that the Church may never want a miniſter to attend it, who bears ſo juſt and great a character as at preſent, Reverend Sir,

Your moſt humble ſervant,

William Kyffin.

To the Worſhipful William Kyffin, *Eſq; Chief at* Anjengo.

Worſhipful Sir, *Tellichery, Dec.* 5, 1717.

YOURS I received with the incloſed ſubſcription to our Church of *Bombay*, and return

turn you my hearty thanks for the ſame. Governor *Boone* hath accepted the order for the payment of one hundred rupees new *Bombay* on your account, and given it due honour. If time would permit, I ſhould willingly embrace this preſent opportunity of waiting on you myſelf, and viſiting your factory alſo; but I promiſed the Governor to make no long ſtay, and am engaged to return the firſt convenient opportunity.

I hope, Sir, that ſince the occaſion of your want of health in theſe remote and ſultry parts of the world hath excuſed you from attending that public truſt, you have hitherto ſo long and ſo faithfully diſcharged, you will not think this the leaſt of thoſe good works which will inſeparably follow you, and even inſtead of health ſupply the want of ſo deſirable a bleſſing.

Worſhipful Sir, I wiſh you and your good Lady a ſafe and joyful return home; and that you may enjoy with comfort the fruits of your labours in your native air, is the ſincere deſire of,

Worſhipful Sir,

Your moſt obliged humble ſervant,

Richard Cobbe.

To the worſhipful Robert Adams, *Eſq*; *Chief of* Callicut, *&c.*

Worſhipful Sir,

Bombay Caſtle, Mar. 25, 1718.

HAVING had the honour of a long and generous reception at *Tellichery*, I am the more ſenſibly engaged to return you this ſincere though ſmall requital, the recognition of your favours and abundant civilities I there received at your hands. I thank you likewiſe for the extraordi-

nary preſent you have ſince been pleaſed to order me in plate, perpetuated to your memory with this inſcription, DONUM ROBERTI ADAMS ARMIGER, DE CALLICUT & TELLICHERY PRÆFECT. VICAR. ANNO DOMINI 1717. But more eſpecially am I obliged to you for your more than ordinary generous contribution to our Church, the which, as it is eſteemed a favour of a more public nature, ſo will it require a more public inſtance of perpetual acknowledgement.

I am ſenſible of the ſmall returns I am capable of expreſſing, much leſs of making your Worſhip for theſe favours; but if the repeated offers of ſuch ſervices I am capable of performing will be at any time acceptable, either to you or yours, I ſhall always endeavour, as well in gratitude as in duty bound, to approve myſelf,

Worſhipful Sir,

Your and your good family's

Moſt obedient humble Servant

And Chaplain,

Richard Cobbe.

To all Chriſtian People, Members of the Church of England *at* China, *greeting.*

Gentlemen, *Bombay, April* 3, 1718.

THAT you might not want an occaſion of exerciſing your charity in theſe remote parts of the chriſtian world, I have ventured to lay before you a very deſerving object, the rebuilding of our ruinous Church of *Bombay*, an object without doubt as beneficial as any, and I hope not unworthy your generoſity.

Gentlemen,

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Gentlemen, you will pardon the freedom of this requeſt, ſince it is for the public good this favour is requeſted; your free-will offerings ſhall, I aſſure you, be as uſefully applied here in *India* as in *England*, and as great the praiſe that will redound to your names, when like true ſons you not only acknowledge, but relieve (though in a ſtrange land) the neceſſities of a diſtreſſed mother.

May your ſeaſonable relief meet with as ſuitable a return, and that ſuch may be an inſurance to you of future bleſſings!

Your humble Petitioner,
as in duty bound, ſhall ever pray,
Richard Cobbe.

To the Right Reverend Dr John Robinſon,
Lord Biſhop of London.

My Lord, *Bombay Caſtle, Dec.* 6, 1718.

WITH earneſt expectation have we waited hitherto your Lordſhip's orders for the conſecration of our new Church, which was begun *November* 18, 1715, and carried on chiefly by the inhabitants of this place; and being now made ready and fit for divine ſervice, is by the Honourable *Charles Boone* Eſq; our very worthy Governor, appointed to be opened on Chriſtmas-day next enſuing.

I hope your Lordſhip will excuſe this haſte, in not proceeding ſo regularly as we ought; and impute it not ſo much to the impatient deſire of thoſe, who have deſired to ſee their charitable contributions thus faithfully applied to the good uſe they were intended, as to the real inconveniences and ſtraitneſs of our Chapel.

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I did myſelf the honour of acquainting your Lordſhip of our deſign in this affair, before we had a ſtone laid in our Church, dated *Bombay Caſtle, October* 5, 1715; and now preſuming on your Lordſhip's goodneſs in pardoning this importunity, do beg the ſame favour of receiving this Church of ours, and dedicating it as was intended according to form, and your Lordſhip's authority in this behalf, to the public celebration of divine offices; that thereby there may be an end put to all private claims, and a means to prevent its return to common uſes.

We have Prayers appointed every morning and evening, according to the uſe of the church of *England*; a Sermon every Sunday, Chriſtmas-day, Aſcenſion-day, Aſhwedneſday, Good-friday, *November* 5, *January* 30, *May* 29, and the King's Acceſſion; the Sacrament every firſt Sunday in the month; Eaſter-day, Whit-ſunday and Chriſtmas-day; Catechiſing all Sundays and Holidays, and Litany-days in Lent.

If your Lordſhip hath any further commands, it ſhall be my earneſt endeavour to make up what is wanting; intreating the favour of your Lordſhip's bleſſing, I am with the utmoſt reſpect,

My Lord,

Your Lordſhip's

moſt obedient humble ſervant,

Richard Cobbe.

P. S. The Governor deſires your Lordſhip would be pleaſed to give a name to our new Church.

To

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To the Worſhipful Robert Adams *Eſq*; *Chief of* Callicut *and* Tellichery.

Worſhipful Sir, *Bombay Caſtle, Jan.* 10, 1718-19.

HAVING this opportunity of paying my reſpects, I thought myſelf obliged for the many favours received, to continue this ſmall tribute of a grateful acknowledgement.

In my laſt I promiſed your Worſhip ſome account of the ceremony in opening our new Church, which was performed according to Governor *Boone*'s order, in the following mannner.

On Chriſtmas-day laſt, 1718, the Governor and Council, attended by the free Merchants, Military, *&c.* Inhabitants of the place, proceeding from the Fort in great order to the Church, and approaching the great door at the weſt end, were met by the Chaplain in his proper habit, and introduced repeating the twenty-fourth *Pſalm*, with the Gloria Patri. The Church was dreſſed with palm branches and plantin trees, the pillars adorned with wreaths of greens, aud the double croſſes over the arches looked like ſo many ſtars in the firmament. Service began as uſual on Chriſtmas-day, but with this additional ſatisfaction, the making a new Chriſtian the ſame day in our new Church; a good omen, I hope, of a future increaſe: the Governor, Mrs *Parker* and Mrs *Crommelin*, ſtood goſſips; who came down to the font in time of divine ſervice, where the child was baptized according to order, by the name of *Suſanna*; a whole croud of black people ſtanding round about, *Rammagee* and all his caſt, who were ſo well pleaſed with the decency and regularity of our way of worſhip, that they ſtood it out the whole ſervice.

Sermon

Sermon ended, *Iſaiah* lvi. 7. the Governor, *&c.* Council and Ladies repaired to the veſtry, where having drank ſucceſs to the new Church in a glaſs of Sack, the whole Town returned to the Governor's lodgings within the fort; where was a ſplendid entertainment, wine and muſic, and abundance of good cheer. After dinner the Governor began Church and King, according to cuſtom; but upon this occaſion an additional complement of 21 great guns from the fort, which were anſwered by the *European* ſhips in the harbour; with ſeveral other healths, drinking and firing till almoſt four a clock; and leſt ſo good an opportunity ſhould ſlip, by the Governor's leave I brought in the ſubſcription-book, and got above two thouſand four hundred rupees to our Church, of which the Governor, for example's ſake, launched out one thouſand rupees himſelf. We have not yet quite finiſhed the Tower, on which there is a ſteeple deſigned to be built, and raiſed, in order for a ſea-mark, as high as we can tower it.

As to the Church itſelf, it is indeed a ſtructure deſervedly admired for its ſtrength and beauty, neatneſs and uniformity, but more eſpecially for its echo; the roof of it being arched with three regular arches of ſtone, ſupported by two rows of pillars and pillaſters on each ſide, with a large ſemi-dome at the eaſt end to receive the communion table, like that of St *Paul*'s, *London*, aſcending by three ſteps, and a rail to ſeparate it from the body of the Church. Its ſituation is very commodious, in the midſt of the inhabitants, within the Town-wall, and at a due diſtance from the fort. As to its extent, it is larger than either of the *Engliſh* Churches at *Madras* or *Bengal*, or any of the *Portugueſe* Churches here; ſuitable, in ſome meaſure,

meaſure to the dignity of our Royal Settlement, and big enough for a Cathedral.

Thus was the ceremony of opening *Bombay* Church performed with all the public demonſtrations of joy, with that decency and good order, as was ſuitable to the ſolemnity. As to other matters relating thereunto, your Worſhip will excuſe me the particulars; begging leave to be referred to Captain *Euſtace Peacock*, who was an eye-witneſs to the ſame, and can better inform you by word of mouth. Hoping all the Ladies are well, yourſelf and factory, I remain with due reſpects,

Worſhipful Sir,

Your and your good Lady's
moſt obliged humble ſervant,

Richard Cobbe.

P. S. The ſame day was memorable alſo for finiſhing the Town-wall.

To the Rev. Mr Richard Cobbe, *Chaplain at* Bombay.

Rev. Sir, *Surat, April* 5, 1719.

I Herewith ſend you, by Mr *Rawſon Hart*, on the *King George*, two bales marked M D, which contain (with ten pieces muſters delivered abroad) fifty corge of Mugga Dooties; they are goods proper for your port, and coſt in *Bengal* ſix and a half rupees per corge, and are not ill bought. I deſire you will ſell them for the moſt you can, and pay in the produce to the Church's ſtock, and for the Church's uſe. When you have ſold them, pleaſe to write to me thereof to *Madras*, at the Reverend Mr *Charles Long*'s. Theſe goods uſe to ſell

ſell a few years ſince at your port from eight to eleven or twelve rupees per corge. I am,

Reverend Sir,

Your moſt humble ſervant,

M. Gray.

To Mr Michael Gray *at the Reverend Mr* Long's *at* Madras.

Sir, *Bombay Caſtle, May* 26, 1719.

YOURS I received dated *April* 5, 1719, with two bales of Mugga Dooties, a repeated proof of your affection to our Church; for which I return you our hearty thanks, and wiſh we may never want ſuch ſubſtantial advocates to patronize and ſupport it. Such hath been the extent of your abundant liberality, inferior to none but the Governor himſelf; that we of this place ought unanimouſly to recognize it; tranſmitting the ſame, the leaſt that we can do, by an annual commemoration to lateſt poſterity.

May you ſtill go on and proſper in good works, and be ſtill ſupplied with a comfortable ſubſiſtance; that whilſt others are concerned about getting an eſtate, your care may be only how to diſpoſe of it!

I have herewith ſent you the account of ſale drawn up by Mr *Sutton* our Church-regiſter. The goods were ſold at public out-cry to ſome of the black Merchants at eight rupees per corge, and three months truſt.

M D Longees 49 cor. 17 pieces, ſold for net 399 *rup.* 1 *qr.* 45 *rs.*

I remain with all ſincerity, Sir,

Your obliged and very humble ſervant,

Richard Cobbe.

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To the Rev. Mr Richard Cobbe, *Chaplain at* Bombay in *India.*

Dear Sir, *London, Jan.* 11, 1719-20.

I WAS not long ago informed by your brother, that you had written to my Lord Biſhop of *London* for his directions about opening your new Church at *Bombay*, but that having received no anſwer, you have ventured to open it without them. I promiſed to make enquiry into the reaſon of that omiſſion. I have ſince had an opportunity to aſk Dr *Aſtry*, Chaplain to the Biſhop, who looking among his papers, ſhewed me your letter; and though he was doubtful to what that neglect ſhould be aſcribed, yet at laſt he concluded that he could not be accountable for it, becauſe he found by the indorſement it had lain ſome time in the Secretary's hands, before it was delivered to him. However, he gave me leave to aſſure you, that what you had done was intirely agreeable to the Biſhop's inclinations; and that there can be no formal conſecration without the preſence of the Biſhop himſelf.

I expect very ſhortly to be received into his Lordſhip's family in the room of Dr *Aſtry*; and ſhall be very glad if in that ſtation I am capable of doing any ſervice to an old friend and acquaintance whom I ſo highly eſteem and value as yourſelf. I remain,

Dear Sir,

Your moſt affectionate friend and humble ſervant,

William Berriman.

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A LIST *of the* BENEFACTIONS *contributed towards Building the Church of* Bombay *in the* Eaſt-Indies, *from* July 1, 1715, *to* Whitſunday 1720.

WHereas by the unanimous aſſent and conſent of the General and Council, and the reſt of the reformed inhabitants of *Bombay* and elſewhere, having deſigned (by GOD's permiſſion) to erect and rebuild a Church for his ſervice, and the Chriſtian Religion, according to the uſe of the Church of *England*; we whoſe names are under-written have agreed to pay the ſums ſubſcribed for the uſe aforeſaid. *Anno Domini* 1715.

		Rupees.
The Honourable Company of Merchants of *England* trading to the *Eaſt-Indies* towards promoting this good deſign have contributed and paid the ſum of ten thouſand rupees by order of their General and Council of *Bombay*, - -		10000
1715.		
July 1.	William Aiſlabie Eſq; - - -	800
8.	Stephen Strutt, - - - - -	200
	Theodoſia Strutt, - - - -	100
	Benjamin Wyche, - - - -	800
	John Hill, - - - - - -	200
	and fifty by miſtake, 250	
	William Cole, - - - - -	150
	Richard Cobbe, Cler. M. A. -	1000
	M. A. Crommelin, - - - -	150
	Carried over —	13400

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		Rupees.
1715.	Brought over —	13400
July 8.	St John Bennet, - - - - - -	200
	Mary Crommelin, - - - - -	50
	E. Arlond, - - - - - - -	200
	Katharine Screverius, - - - -	40
	John Hope, - - - - - - -	150
	Dinah Hope, - - - - - -	50
	E. Bendall, - - - - - - -	400
	Charles Savage, - - - - -	80
	Elizabeth Savage, - - - - -	40
	Chriſtopher Dix, - - - - -	100
	Charles Parkyns, - - - - -	60
	Benjamin Chaplin, - - - - -	40
	Owen Phillips, - - - - -	60
	John Horne, - - - - - -	80
	Richard Acton, - - - - -	60
	George Braſier, - - - - -	50
	Charles Hunt, - - - - -	40
	Robert Newlin, - - - - -	40
	Alan Chambre, - - - - -	40
	John Sarſon, - - - - - -	50
July 9.	W. Sterling, - - - - - -	150
	Daniel Small, - - - - -	200
	James Tobin, - - - - - -	60
11.	John Barnes (alias a ſhipwreckt man) - - - - - - -	40
	Thomas Rammell, - - - - -	20
Aug. 11.	Blackett Midford, - - - - -	100
	Suſanna Midford, - - - - -	150
	Edward Say, - - - - - - -	60
	William Gifford, - - - - -	100
	Katharine Gyfford, - - - - -	50
	James Hanmer for himſelf and wife,	150
	Henry Strens, - - - - -	60
	William Gordon, - - - - -	100
	Carried over —	16470

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		Rupees.
1715.	Brought over —	16470
Aug. 11.	Jonathan Stanton, - - - - -	100
	John Milles, - - - - - - -	100
	John Ellis, - - - - - - -	50
	Thomas Hall, - - - - - -	40
	Henry Hall, - - - - - - -	50
	Jonah Ingram, - - - - - -	100
	Thomas Page, - - - - - -	50
	Joſeph Reynolds, - - - - -	30
	Daniel Thwaites, - - - - -	40
	E. Bendall for his friend, - -	80
	William Matthias, - - - - -	21
	Richard Broughton and my wife,	30
	William Smith, - - - - - -	30
	Robert Cage, - - - - - - -	30
	Iſaak King alias Pereira (a converted Jew) - - - - -	6
	Ephraim Bendall, - - - - -	200
	Richard Briſtow, - - - - - -	50
	Thomas Woodward freely give,	30
	For a fine upon Bandarees at Worlee by M. A. C. -	18
	George Hixon, - - - - - -	12
	John Drage, - - - - - - -	20
	Ephraim Bendall, - - - - -	100
	Capt. James Hanmer per order,	50
	Jon. Negus, - - - - - - -	100
Oct. 23.	Collected at the Sacrament, -	29
	Henry Sheffeild, - - - - -	200
	Ephraim Bendall, - - - - -	100
	Edward Wilſon, - - - - - -	30
	Enſign William Preſley the month of *January* pay per annum in what poſt ſoever.	
	Carried over —	18166

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		Rupees.
1715.	Brought over —	18166
Chriſtmas-day,	Collected at the Sacrament,	44
Dec. 30.	Charles Boone, - - - - - -	800
	Lawrence Parker, - - - - -	400
	John Clapham, - - - - - -	200
	Warner Cuddon, - - - - - -	200
	Went. Geo. Pitt, - - - - - -	150
	John Martin, - - - - - - -	150
	Raw Hart, - - - - - - - -	150
	Henry Cornewall after a voyage,	100
	John Saunders, - - - - - -	50
	Richard Waters, - - - - - -	50
	John Sedgwick, - - - - - -	80
	John Addiſon, - - - - - -	100
	John Weekes, - - - - - -	50
	Thomas Clapham, - - - - -	100

Subſcriptions from *Surat.*

	Jarvis Clerke, - - - - - -	100
	Thomas Wilſhere, - - - - -	250
	Geo. Bowcher (has * formerly contributed) now, - -	200
	Mary Sterling, - - - - - -	100
1715-16. *Jan.* 13.	Geo. Taylor, Chief of *Carwar,* paid by Stephen Strutt, -	150
	A Commutation for Penance, corporal, - - - - - -	154
	William Liveſay, - - - - -	100
	Charles Boddam, - - - - - -	100
	F. Trenchfield, - - - - - -	100
	Alexander Dalgleiſh, - - - -	40
	William Martin, - - - - - -	100
	Carried over —	22184

* About Thirty Years ago.

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		Rupees.
1715-16.	Brought over —	22184
Jan. 13.	William Tucker, - - - - - -	100
	Michael Gray, - - - - - -	250
	P. Mattſon, - - - - - - -	50

Subſcriptions from *Perſia*, viz. *Spahan* and *Gombroon*.

1715-16.		*Shahees.*	
Feb. 26.	Francis Coppin, - -	3000	
	Anto. Rodney Buckeridge	1000	
	Stephen Cook, - -	800	
	John Batſon, - - -	600	
	Daniel Otgher, - -	300	
	John Davenport, - -	200	
	Abraham Reynardſon,	300	
	Arthur Beavis, - -	3000	
	Richard Pupplett, - -	500	
	Lewis Senegat, - - -	300	
	Richard Beavis, junior,	300	
	George Seaward, - -	100	
	1 *Shahee* is about 4*d.*	10400	1300
Eaſter-day.	Collected at the Sacrament,		54
	Thomas Dixon, - - - - -		50
	Richard Upton, - - - - -		60
	John Holt, - - - - - - -		150
	George Wyche, - - - - -		300
	Cornelius Sodington, - - -		40
Aſcenſion-day, 1716.			
	Charles Boone, - - - - - -		400
	Laurence Parker, - - - - -		400
	Samuel Anneſley, - - - - -		500
	Stephen Strutt, additional, -		50
	John Hope, - - - - - - -		40
	Carried over —		25928

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		Rupees.
Aſcenſion-day, 1716.	Brought over —	25928
	Cor. Sodington, for my wife when I have her, - - -	20
	Richard Acton for his wife, -	40
	Richard Waters, is content for,	30
	Jonathan Stanton, which Mr Anneſley promiſes to pay,	50
	Charles Boone, - - - - -	70
	Richard Cobbe, - - - - -	100
	Sundry fines, - - - - - -	29
Whit-Sunday.	Collected at the Sacrament, -	20
	Lieutenant William Smith, -	50
Sept. 30.	Collected at the Sacrament, -	60
	Tho. Fearne of *Surat*, Mariner,	40
	Alexander Hamilton, - - -	80
	Reginald Kemeys, - - - -	50
	Henry Albert, - - - - -	50
	Timothy Tullie, - - - - -	50
	Richard Peiarce, - - - -	50
	Samuel Court, - - - - -	30
	R. Harriſon, - - - - -	100
Chriſtmas-day,	Collected at the Sacrament,	100
	G. Newton, - - - - - -	100
	John Miſenor, - - - - -	50
	Thomas Boone, - - - - -	100
	Samuel James, - - - - -	25
	John Braddyll, - - - - -	100
	Thomas Carus, - - - - -	60
	Robert Sutton, - - - - -	60
	R. Mildmay, - - - - - -	60
	Jonathan Appleyard, 1 month's pay yearly, to be continued till the Church be finiſhed, from the 1ſt of *July*, 1716,	
	Carried over —	27502

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		Rupees.
Chriſtmas-day,		
1716.	Brought over —	27502
	J. Saliſbury, - - - - - - -	40
	J. Styles, - - - - - - - -	40
	Charles Boone, - - - - - -	500
	John Saunders, - - - - - -	50
	Henry Albert, - - - - - -	50
	Richard Waters, provided the Church is covered in before the laſt of *Aug.* I mean not with Cajans only, am content for,	50
	On account of Ship *Morning Star*, by A. Hamilton, - - - - -	50
	Charles Boone, - - - - - -	30
	Robert Fleetwood, - - - - -	100
Eaſter-day, Collected at the Sacrament, -		40
1717.	John Harnage, - - - - - -	100
	John Curtis, Joiner, his Legacy,	276
Whitſunday, Collected at the Sacrament,		20
	Richard Broughton, - - - - -	15
	John Trenchfeild, - - - - -	50

Subſcriptions from *Bengal.*

May 3.		
1717.	Robert Hedges, - - - - -	500
	Henry Frankland, - - - - -	200
	Samuel Briercliffe, - - - - -	100
	Sarah Liveſay, - - - - - -	50
	Nicholas Luhorne, - - - - -	100
	Hamon E. Gibbon, - - - -	150
	Withcott Turner, - - - - -	60
	Charles Boone, - - - - - -	250
	John Starke, - - - - - -	100
	G. Newton, for the Owners of the Ship *Sarum*, - - - - -	200
	Carried over —	30623

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		Rupees.
May 3.		
1717.	Brought over —	30623
	N. Luhorne. for the Owners of the Ship Princeſs *Anne*, - -	200
	Robert Adams, Chief of *Callicut*,	800
	William Kyffin, Chief of *Anjengo*,	100
Nov. 9.	Collected at the Sacrament, -	40
	Michael Gray, - - - - - -	400
	Ditto, 2 Bales of Gurrahs ſold for,	430
	William Preſley, his pay for the month of *Jan.* as Lieut. & Adj.	75
	Walter Brown, - - - - - -	200
	George Sittwell, - - - - -	50
	Captain Seton, - - - - - -	100
	William Wake, - - - - - -	100
	Hugh Campbell, - - - - -	50
	Thomas Belaſyſe, - - - - -	40
Chriſtmas-day,	Collected at the Sacrament at *Tellichery*, - - - - - -	88
	Thomas Cook, - - - - - -	50
	Heron Hart, - - - - - -	50
	Mr Richard Waters, by order,	24
	Abraham Dawes, - - - - -	100
	Francis Stanes, - - - - -	50
Eaſter-day,	Collected at the Sacrament,	16
1718.	William Redſhaw, - - - - -	100
	Rowland Laedmayer, - - - -	60
	John Browne, - - - - - -	50
	Samuel Heyden, - - - - - -	20
	Charles Boone, - - - - - -	500
	Art. Beavis, - - - - - - -	100
	Charles Boddam, for a friend, -	100
	John Courtney, - - - - - -	50
Whitſunday,	Collected at the Sacrament,	40
	Mr Henry Albert, by order, -	8
	Carried over —	34614

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		Rupees.
1718.	Brought over —	34614
	Thomas Waters, - - - - - -	24
	R. Waters, am content for, - -	46
	Euſtace Peacock, - - - - -	100
	Thomas Wotton, - - - - -	100
	George Yeomans, - - - - -	60
	Richard Dyer, - - - - - -	100
	Rowland Freeman, - - - - -	20
	James Peachy, when the troubles of *Perſia* are concluded, - -	400
	Charles Boone, - - - - - -	180
	Went. Geo. Pitt, - - - - - -	50
	Major Corn. Sodington, his legacy,	400
	R. Mildmay, am content for,	40
	R. Hudſon, - - - - - - -	60
	Robert Sutton, - - - - -	20
	John Horne, on the arrival of the *Horne Ketch*, - - - - -	120
	Memorandum, If the ſaid *Horne Ketch* arrives by the 30th of *Nov.* next he, viz. Mr *John Horne*, promiſes before Mr *Robert Hudſon*, Mr *Robert Sutton*, and Mr *Richard Mildmay*, that he will then add one hundred rupees to the above ſubſcription.	
Chriſtmas-day,	Subſcribed the ſame day the Church was opened.	
	Charles Boone, - - - - - -	1000
	Mary Parker, - - - - - - -	200
	Walter Brown, - - - - -	100
	Ephraim Bendall, - - - - -	100
	Thomas Wilſhere for his wife,	50
	Owen Phillipps, - - - - -	60
	Carried over —	37844

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Chriſtmas-day, 1718.		*Rupees.*
	Brought over —	37844
	Francis Strudwick, - - - - -	60
	Robert Sutton, to make up former ſubſcriptions one hundred, -	20
	Nicholas Upton, - - - - - -	80
	John Horne, - - - - - - -	100
	Richard Dyer, - - - - - -	30
	George Yeomans, - - - - -	40
	Joſeph Hayne, - - - - - -	80
	R. Mildmay, - - - - - - -	50
	Richard Acton, - - - - - -	20
	John Courtney, - - - - - -	50
	Euſtace Peacock, - - - - -	50
	Richard Cobbe, - - - - - -	100
	W. Matthias, - - - - - - -	36
	James Crafford, - - - - - -	40
	William Bryant, - - - - - -	80
	Elizabeth Wyche for ſelf & Sarah,	100
Dec. 26.	David Holidaye, - - - - -	10
Jan. 4, 1718-19.	Collected at the Sacrament with the Governor's intended offering, *ten Venet.*	93
	William Keble, - - - - - -	150
	James Nevil, - - - - - - -	50
	Michael Gray, 2 bales of Longees ſold for, - - - - - - -	399
	Collected at *Surat*, - - - - -	88
Eaſter-day, 1719.	Collected at Church,	25
	Subſcriptions from *China*, Collected by Capt. *Boone*.	
May 8.	Thomas Boone for himſelf, -	105
	Nat. Mountney, - - - - -	30
	John Thwaits, - - - - - -	90
	Elihu Trenchfeild, - - - -	90
	Carried over —	39910

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		Rupees.
May 8, 1719.	Brought over —	39910
	Thomas Newſham, - - - - -	60
	John Summers, - - - - - -	90
	James Tobin, - - - - - - -	120
	Robert Wright, - - - - - -	90
	Nat. Elwick, - - - - - - -	105
	Cumſha, (a *Chinaman*) - - -	150
	Chunqua, (a *Chinaman*) - - -	90
	William Wake, - - - - - -	90
	Nat. Torriana, - - - - - -	60
	George Sitwell, - - - - - -	90
May 26.	I Richard Waters am content for eleven Rupees two quarters and fifty Reas, being ſo much given me by Mr *Cobbe*, Curate of *Bombay*, for officiating from the day of being the time he was at *Surat*, - - - -	11
Whitſunday,	Collected at Church, - -	56
June 25.	Subſcribed for a Church-bell, caſt at *Bombay*, with this inſcription round it. LAUS DEO. IN USUM ECCLES. ANGLIC. BOMB. ANº DOMI. 1719. SINE CHARITATE FACTI SUMUS VELUT ÆS SONANS.	
	Charles Boone a ſhip-bell, valued by Major *Vane* (who caſt the new bell) at - - - - - -	168
	Laurence Parker, - - - - - -	50
	Stephen Strutt, - - - - - -	20
	Ephraim Bendall, - - - - - -	10
	Walter Brown, - - - - - -	20
	Richard Cobbe, - - - - - -	20
	Carried over —	41219

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June 25. 1719.		*Rupees.*
	Brought over —	41210
	Blackett Midford for himſelf, wife and daughter, - - - - - -	40
	M. A. Crommelin, - - - - -	20
	John Courtney, - - - - -	20
	Jonathan Stanton, three *Gubbars*,	11
	Thomas Waters, - - - - -	10
	Thomas Wilſhere, - - - -	20
	Thomas Woodward, - - - -	20
	Walter St John, - - - - -	10
	George Collier, - - - - -	10
	William Hearing, - - - -	10
	Gregorius Maſters, - - - -	10
	John Shaw, - - - - - - -	10
	Samuel Walker, - - - - -	10
	Alexander Gibſon, - - - -	10
	C. Waddington for himſelf & wife,	20
	John Bellew, - - - - - -	20
	Jonah Ingram, - - - - -	10
	Richard Acton, - - - - -	10
	Mary Albert, - - - - - -	20
	Henry Lowther, - - - - -	10
	Matt. Wood for himſelf and wife,	20
	John Sarſon, - - - - - -	10
	George Yeomans, - - - - -	10
	Robert Newlin, - - - - -	10
	William Gordon, - - - - -	10
	John Miles, - - - - - -	10
	Richard Spencer, - - - - -	10
	Richard Briſtow, - - - - -	20
	John Styles, - - - - - -	10
	George Comer, - - - - -	10
	John Moore, - - - - - -	10
	Joſeph Helding - - - - -	10
	Carried over —	41651

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June 25. 1719.		*Rupees.*
	Brought over —	41651
	John Drage, - - - - - - -	10
	William Smith, - - - - - -	10
	The Rev. Mr Cobbe, by order,	102
	Joſeph Hornall, his fine for miſdemeanors, by order of the Gover.	20
Sept. 6.	Collected at Church, - - -	135
Oct. 4.	Collected at Church, - - -	15
	Account of cuſtoms of ½ per Cent. for the month of *Auguſt*, - -	11
	Ditto, for the month of *September*,	24
	Collected at the Sacrament, - -	14
	Cuſtoms for the month of *October*,	63
	The Rev. Mr Cobbe, by order,	105
Chriſtmas-day,	John Bernard, - - -	200
	Philip Worth, - - - - - -	100
	John Bond, - - - - - - -	100
	Laurence Parker, for Mr James Clapham of *Cambay*, - - -	150
	Cuſtoms for the month of *Novemb.*	45
	for the month of *Decemb.*	211
Mar. 6.	Collected at the Sacrament, -	11
	Collected at Ditto, - - - -	7
	Cuſtoms for the month of *January*,	737
	for the month of *February*,	40
	for the month of *March*,	88
Eaſter-day, 1720.	Collected at Church, -	57
Whitſunday,	Collected at Church, - -	36
	Rupees —	43942
Omitted in Mr Hill's ſubſcript. p. 62. - -		50
	Rupees	43992

Subſcribed

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Subſcribed the ſame day the Church was opened, Chriſtmas-day 1718.

Rupees 2446 or £ 305 15 at 2*s.* 6*d.* the *Rupee.*

Subſcribed in the whole,
From *July* 1, 1715. to Whitſunday 1720.

Rupees 43992 or £ 5499.

SOLI DEO GLORIA.

A Prayer *for the Honourable and United Company of Merchants of* England *trading to the* Eaſt Indies.

To be uſed in their Factories abroad.

O Almighty and moſt merciful Lord God, thou art the ſovereign preſerver of all that truſt in thee, and the author of all ſpiritual and temporal bleſſings; Let thy grace, we moſt humbly beſeech thee, be always preſent with thy ſervants the United Company of Merchants of *England* trading to the *Eaſt Indies.* Compaſs them with thy favour as with a ſhield, proſper them in all their public undertakings, and make them ſucceſsful in all their affairs both by ſea and land. Grant that they may prove a common bleſſing, by the increaſe of honour, wealth and power, to our native country. Give to us and all thy ſervants, whom thy providence has placed in theſe remote parts of the world, grace to diſcharge our ſeveral duties, with piety towards thee our God, loyalty towards our King, fidelity and diligence towards them by whom we are imployed, kindneſs and love towards one another, and ſincere charity towards all men. That we adorning the

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the goſpel of our Lord and Saviour in all things, theſe Indian nations among whom we dwell, beholding our good works, may be won over thereby to love our moſt holy religion, and glorify thee our Father which art in heaven. All this we beg for the ſake of our Saviour Jeſus Chriſt; to whom with Thee and the bleſſed Spirit be aſcribed all honour, praiſe and dominion, both now and for evermore. *Amen.*

December 2, 1698.

We do conceive that this Prayer may be very proper to be uſed, for the purpoſe expreſſed in the title of it.

Tho. Cantuar.
H. London.

From a printed copy,
Aug. 12, 1721. *R. Cobbe.*

To the Honourable Charles Boone, *Eſq; Preſident and Governor of* Bombay, &c.

Honourable Sir, *Bombay Caſtle, Sept.* 10, 1718.

HAving conſidered the neceſſity of a regular adminiſtration in matters relating to the ſervice of God, and the great advantages attending the ſame, eſpecially here in theſe remote parts; I have with your Honour's leave, according to my office, and according to the utmoſt of my ſtrength and ability, drawn up a ſcheme of ſervice and duty, according to the uſe of the Church of *England*, to be performed, by God's aſſiſtance, in the new Church, in this or ſuch like following method.

PRAYERS

PRAYERS at CHURCH,

Every day throughout the year, *Morn.* and *Even.*

SERMON at CHURCH,

Every Sunday throughout the year, Chriſtmas-day, Aſcenſion-day, Aſhwedneſday, Good-friday, Fifth of November, Thirtieth of January, Twenty-ninth of May, King's Acceſſion, *Morning.*

SACRAMENT at CHURCH,

The firſt Sunday in every Month, Chriſtmas-day, Eaſter-day, Whitſunday, *Morning.*

CATECHIZING at CHURCH,

All Sundays, Holidays and Litany-days in Lent, *Evening.*

This ſcheme of duty (the hour of the day when to be performed being wholly left to your Honour's diſcretion) is with all ſubmiſſion humbly propoſed to your Honour's approbation by,

Honourable Sir,

Your Honour's moſt obedient
humble ſervant and chaplain,

Richard Cobbe.

To the Rev. Mr Richard Cobbe, *Chaplain.*

THE Church being now finiſhed, ſo as divine ſervice may be decently performed therein; the Preſident has thought fit to order me to inform you, it is his pleaſure, to morrow morning, being the nativity of our bleſſed Lord, you repair thither at the hour of ten, and perform the office according to the Liturgy of the Church of *England*, as

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as uſual; and to continue the ſervice of the Church as appointed on every day of the week at the hours of eight in the morning, and four in the afternoon (provided you find you are able to go through with it) excepting on Sundays, when the ſervice is not to begin till ten.

By order of the Honourable *Charles Boone*, Eſq; Preſident and Governor of *Bombay*, &c.

Owen Phillipps,
Secretary.

Bombay Caſtle,
Dec. 24, 1718.

PSAL. XXIV.

Said at the opening of the Church of *Bombay*, On CHRISTMAS-DAY 1718, By the Chaplain to the Factory, meeting the Governor, &c. Council coming into Church.

Pſal. 24. *Domini eſt terra.*

THE earth is the Lord's, and all that therein is: the compaſs of the world, and they that dwell therein.

2 For he hath founded it upon the ſeas: and prepared it upon the floods.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor ſworn to deceive his neighbour.

5 He ſhall receive the bleſſing from the Lord: and righteouſneſs from the GOD of his ſalvation.

6 This is the generation of them that ſeek him: even of them that ſeek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

8 Who

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8 Who is the King of glory: it is the Lord ſtrong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

10 Who is the King of glory: even the Lord of hoſts, he is the King of glory.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Let us pray.

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlaſting Life, through Jeſus Chriſt our Lord, *Amen.*

In whoſe name, and for whoſe ſake ye ought humbly to implore the bleſſing of GOD upon the whole race of mankind; that he would be pleaſed to have mercy upon all Jews, Turks, Infidels, Hereticks, and Schiſmaticks; that he would take from them all blindneſs and hardneſs of heart; that ſo his ways may be known upon earth, his ſaving health unto all nations.

More eſpecially are ye required to pray for Chriſt's holy catholick Church, *i. e.* the congregation of chriſtian people whereſoever diſperſed or howſoever diſtreſſed over the face of the whole earth; particularly for that ſound and primitive part of it the Church of *England*; and therein for his moſt excellent Majeſty, our dread Sovereign,

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reign, GEORGE by the grace of GOD of *Great Britain*, *France* and *Ireland* King, defender of the Faith, in all cauſes, and over all perſons, as well eccleſiaſtical as civil, ſupreme.

Pray ye likewiſe for his Royal Highneſs *George* Prince of Wales, the Princeſs, and their Iſſue, and all the Royal Family.

In like manner alſo are ye to pray for thoſe, who are rightly ordained to ſerve at GOD's Altar, the Clergy of our Land, by what names or titles ſoever dignified or diſtinguiſhed, whether Archbiſhops, Biſhops, Prieſts or Deacons; eſpecially for the moſt Reverend Father in GOD, *William* by divine Providence Lord Archbiſhop of *Canterbury*, and for the right Reverend Father in GOD, *John* by divine Permiſſion Lord Biſhop of *London*, our Metropolitan and Dioceſan.

Pray ye likewiſe for the King's moſt Honourable Privy Council, for all the Nobility and Magiſtracy of his realms; particularly for the Honourable United Company of Merchants of *England* trading to the *Eaſt Indies*.

Pray ye alſo for the Commons of our land: And that there be never wanting a conſtant ſupply of fit perſons to do GOD ſervice in Church and State, let us beſeech him to proſper the two famous Univerſities of *England*, *Oxford* and *Cambridge*; to grant that in theſe, and in all other places more immediately ſet apart to his honour and glory, religion and learning, virtue and good manners, and whatſoever elſe is commendable and praiſe-worthy, may for ever flouriſh and abound.

Laſtly, let us come to him for a bleſſing upon ourſelves; to bleſs all orders and degrees of men amongſt us, from the higheſt to the loweſt; in a more eſpecial manner to be propitious to the

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the Honourable the Preſident, to the reſt of the Council, and to all other members belonging to this royal and ample foundation; that ſo we may all faithfully diſcharge our reſpective duties in our ſeveral vocations, living in the true faith and fear of God, in a loyal and humble obedience to our King, and in brotherly love and charity one towards another.

And in praying, we of this place ought more eſpecially to pray for thoſe that are at ſea; that God would ſecure to us our trade and ſhipping; (*and that they may paſs theſe parts with greater ſecurity upon their lawful occaſions, that he would vouchſafe to proſper the arms of his ſervants, and the fleet in which they ſail with ſucceſs and victory*;) that he would protect and ſave them in all dangers, and ſo guide them with his almighty preſence, that they may return in ſafety to their deſired port, to declare the wonders which God hath done, and to rejoice in him in whom they truſt.

But leſt our unthankfulneſs for mercies already received ſhould make us unworthy of his future favours, let us be mindful to offer up our praiſes and thankſgivings, for all his mercies conferred upon us; to bleſs him for our creation, preſervation, health, friends, food and raiment, for the comforts as well as the neceſſaries of this life, particularly for the light of the glorious goſpel, and for the free excerciſe of his true religion in theſe remote parts of the Chriſtian world.

But above all ought we to laud and magnify his great and glorious Name, for that amazing inſtance of love towards us, in ſending his Son, (*as at this time, into the world*) to die for us, and to riſe again for our juſtification.

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Finally, Let us praiſe God for the glorious examples of the Apoſtles, Prophets, Saints, Martyrs and Confeſſors, and for all other holy perſons departed this life in the true faith and fear of Chriſt. Men and Women famous in their generation, (*ſuch as* ❁) beſeeching him to give us grace ſo to follow their good and pious examples, that we together with them may be made partakers of his heavenly kingdom; remembring always to conclude with the Lord's Prayer, after this moſt perfect form and manner, ſaying;

OUR Father, which art in heaven; hallowed be thy Name. Thy kingdom come; thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*

❁

The Honourable United Company of Merchants of *England* trading to the *Eaſt Indies*.

The Honourable *William Aiſlabie*, Eſq; and

The Honourable *Charles Boone*, Eſq; the late and preſent Governors of this place.

The Honourable *Robert Hedges*, Eſq; late Preſident of *Bengal*.

Mr *Ephraim Bendall*.

The Worſhipful *Stephen Strutt*, Eſq;

The Worſhipful *Bernard Wyche*, Eſq;

Capt. *James Hanmer*.

Mr *John Hill*.

Mr *Michael Gray*.

Mr *Thomas Wilſhere*.

The

❁ The Worſhipful *Laurence Parker*, Eſq; and Mrs *Mary Parker* his wife.
(‡) The Right Worſhipful *Francis Coppin*, Eſq;
❀ The Right Worſhipful *Arthur Beavis*, Eſq;
(‡) Mr *James Peachy.*
✱ Mr *Geo. Bowcher* for his repeated contribution
Mr *M. A. Crommelin.*
Mr *John Hope.*
Capt. *Daniel Small.*
Mr *Henry Sheffeild.*
❀ Mr *Samuel Anneſley.*
Mr *Warner Cuddon.*
Mr *John Clapham.*
John Curtis, Joiner.
† Mr *George Wyche.*
Mr *Henry Frankland.*
❁ The Worſhipful *Robert Adams*, Eſq;
Mr *St John Bennett.*
Mr *Blacket Midford.*
Mr *Charles Boddam.*
Mr *John Bernard.*
The Owners of the Ship *Sarum.*
The Owners of the Ship *Anne.*
† Mr *Walter Brown.*
(‡) Major *Cornelius Sodington.*
Mr *Richard Waters.*
Capt. *Wentworth George Pitt.*
† Mr *John Horne.*
Capt. *Thomas Boone.*

And other eſpecial Benefactors of this Church, for whom ye ought to bleſs GOD, beſeeching him, *&c.*

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A

SERMON

Preached on Occaſion of a

Charity-School at *Bombay*,

BEFORE THE HONOURABLE

CHARLES BOONE, Eſq;

Preſident and Governor of *Bombay*, &c. &c. Council.

BY

RICHARD COBBE, M. A:

Chaplain to the Honourable *Eaſt India* Company.

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JAMES V. 19, 20.

Brethren, if any of you do err from the truth, and one convert him; let him know, that he that converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.

MANY and various are the duties in holy ſcripture, whereby GOD's true Religion is preſerved, and whereby he would have his Name to be glorified; amongſt which there is none more acceptable to him, or more profitable to us, than acts of piety, charity and mercy. And as the ſoul of man is the chief thing to be regarded, as being the more noble and honourable part; ſo the doing good to the ſouls of men is without doubt the greateſt charity, and moſt acceptable ſervice.

No man was ever yet born for himſelf, but every one obliged in his reſpective vocation to promote what he can the good of the ſociety wherein Providence hath placed him; that he not only believe aright, but be careful alſo to maintain good works, always remembring the end of his creation, the ſetting forward the common as well as his own ſalvation. And if, of all other ſinners, thoſe we are aſſured will be moſt ſeverely puniſhed, who not only preſume to corrupt themſelves but maliciouſly endeavour to deprave others; then by parity of reaſon may likewiſe

wiſe be inferred, that of all GOD's true and faithful ſervants, thoſe will be exalted to the higheſt degree of glory, who ſhall be moſt induſtrious in the inſtruction and converſion of others; that ſhall lay the foundation of GOD's true Religion, or any ways contribute towards the promoting of it.

In confirmation of which, we need look no further than this remarkable place of St *James* here before us; *Brethren*, ſays he, *if any of you do err from the truth, and one convert him; let him know, that he that converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.*

Theſe words, according to Dr *Hammond*'s interpretation, carry with them a double encouragement to the duty here enjoined; for ſuch is the excellency of this moſt extenſive duty, the converting a ſoul from *the error of his way*, that they bring not only an advantage to the perſon converted, ſuch as the ſaving of his *ſoul from death*, but a privilege alſo to him that makes the convert, ſuch as the hiding the *multitude of his ſins*; which, upon his ſincere repentance, will effectually be brought to paſs, through the merits and ſatisfaction of our Saviour Chriſt. And if the converſion of one ſinner from the error of his way be thus effectual and prevalent towards pardon and ſalvation, how much more available will be the converſion of ſeveral, and the turning of many to righteouſneſs?

In conſideration of theſe glorious privileges, I beg leave upon this occaſion to lay before you, my Brethren, a very deſerving object of our Chriſtian Charity, the ſetting up, and maintaining a Charity-School in this place, in order to the teaching

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teaching poor children to read, and inſtructing them in the principles of the Chriſtian Religion.

And for a ſucceſsful recommendation of this ſo very excellent an undertaking, I need only appeal to the great ſucceſs, and the wonderful improvements it has of late met with in our own country, and elſewhere, to the unſpeakable joy and ſatisfaction of all good men; the univerſal approbation of which good work, together with the ſignal bleſſings that attend it, are a ſufficient demonſtration of its uſe and excellency; a work of that truly Chriſtian piety, that it cannot want for any motive of encouragement, when it ſo evidently carries its own reward along with it.

Now whereas the pious education of poor children in Chriſtianity is the moſt effectual means we can take with any for their ſalvation; ſo is it much more ſo with theſe Gentiles round about us: by ſeaſoning them betimes in the principles of Religion, and removing the opinions and prejudices of their forefathers, by opening their eyes, and ſhewing them their errors, by turning them from darkneſs unto light, and from the power of Satan unto GOD.

And as the means are thus effectual towards promoting this great end, ſo are the encouragements here annexed the moſt glorious and beneficial. *Brethren, if any of you do err from the truth, and one convert him; let him know that he that converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.*

That we may therefore conſider our duty on this behalf, and be the better encouraged to ſet forward and promote this commendable good work, I ſhall from the words juſt now read to you endeavour to ſhew,

I. How

I. How earneſtly GOD Almighty in holy ſcripture requireth the performance of this duty, and how very acceptable it is to him.

II. How profitable the exerciſe of it is to us, and what advantages we may hope to receive from it.

III. And laſtly, I ſhall endeavour to make good, that whoſoever is thus liberal, and contributeth heartily towards this charitable good work, ſhall notwithſtanding have ſufficient for himſelf, and need not be afraid of want or ſcarcity. And,

I. I am to ſhew you, how earneſtly GOD Almighty in holy ſcripture doth require the performance of this duty, and how very acceptable it is to him.

The truth of which cannot be doubted of, if we conſider how great a ſtreſs the ſcripture conſtantly lays upon this duty, this work of charity, which comprehends not only the outward acts of it, the relieving the wants of the poor and needy, but the more exalted parts and branches of it in my text, the ſhewing mercy and pity to the ſouls of others, which is our ſpiritual alms, and moſt excellent benefaction; the truth of which I ſay, cannot be doubted of, when we reflect upon the expreſs words of holy ſcripture requiring this duty, and the more than ordinary promiſes that are made to encourage it: For after ſeveral admonitions to piety and virtue, the author to the *Hebrews* recommends this more eſpecially, and beyond the ſacrifices of praiſe and thankſgiving; *But to do good, and to communicate, forget not: for with ſuch ſacrifices God is well pleaſed.* St *Peter* alſo exhorts us very earneſtly, *That above all things we ought*

ought to have fervent charity among ourſelves; for that charity ſhall cover the multitude of ſins. It is recorded in *Daniel*, that this is one ſure way of breaking off our ſins, purging our iniquity, and a lengthening of our peace and tranquillity here on earth. That without this the love of GOD cannot dwell in us; we cannot be his children, and true diſciples of our bleſſed Saviour. That this *is a ſacrifice with which God is well pleaſed*; an odour of a ſweet ſmell, a ſacrifice acceptable, well pleaſing to GOD; and that without this nothing will profit us; but that this will be a ſure foundation for ever, a memorial never to be forgotten before GOD.

And what can we deſire more to inflame our zeal, and excite our devotion; what greater encouragement to ſo truly pious and charitable an undertaking, than to have the good pleaſure of GOD obtained, and the love of Chriſt ſecured to us; the favour of that GOD that inhabiteth eternity; to purchaſe which nothing ſhould be thought too much? For as GOD in holy ſcripture eſteems that which is laid out in charitable uſes as given to himſelf; ſo doth Chriſt in his holy goſpel aſſure us, that as we have employed our talents here, ſo will it be reckoned to us hereafter.

The various conditions of men in the world ſerve to carry on GOD's great deſign, and the infinite variety of objects we ſee, are but ſo many inſtruments in his hand of bringing us to himſelf; to the effecting of which, every one has the neceſſary means in his own power, every one hath his part of making himſelf happy. By various methods in like manner we ſee GOD works upon the different tempers of men, who by moving ſuitably in their reſpective ſtations, do

at

at once both benefit themſelves and others. This admirable mixture of human affairs, and proportioning the ſeveral eſtates of men to their ſeveral capacities, tempers and inclinations, this cauſing every man's happineſs to depend upon, and to be in ſome meaſure directed by each other, ſhews that we lie under an indiſpenſible obligation to conſider not only ourſelves, but our neighbour's good; not only the benefit of a few particular perſons, but the benefit of all that are round about us; that we are bound to employ our utmoſt talents chiefly to promote the public good, and to lay out our parts and faculties as may moſt conduce to the welfare of the whole.

Thus in the beginning and firſt ſettlement of the goſpel, *the multitude of them that believed, were all of one heart* we read, *and of one ſoul; neither ſaid any of them that ought of the things which he poſſeſſed was his own, but they had all things common*; neither was there any that lacked: for *as many as were poſſeſſors of lands or houſes, ſold them, and brought the prices of the things that were ſold, and laid them down at the Apoſtles feet; and diſtribution was made unto every man according as he had need*, Acts iv. 33, &c. They were ſo far from ſeeking their own advantage, or appropriating what they had to themſelves, that they not only ſupported others with what they had, but gave it out of their own power for the good of the community; leaving us an inſtance of primitive charity, and a pious emulation.

Now though the having all things in common is not ſo expedient and neceſſary now a days, as it was at the firſt preaching of the goſpel; yet ſtill we are obliged to chriſtian love and charity: for that never faileth, but will always remain as the diſtinguiſhing mark and characteriſtic of a chriſtian:

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chriſtian: *For by this ſhall all men know*, ſays our Saviour Chriſt, *that ye are my diſciples, if you have love one to another.* And this mutual love and friendſhip amongſt chriſtians was not to conſiſt in a bare outward ſhew of behaviour, or in a few ſmooth complimental words, as *depart in peace, be ye warmed or filled*; but in more ſubſtantial favours, in real acts of charity and mercy; *For whoſoever hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels of mercy and compaſſion from him, how dwelleth the love of God in him?* Let us not therefore love in word or in form, but in deed and in truth; *always remembering the words of the Lord Jeſus, how he ſaid, It was more bleſſed to give than to receive,* Acts xx. 35.

II. I am to ſhew you how profitable the exerciſe of it is to us, and what advantages we may hope to receive from it.

Now amongſt the ſeveral graces and virtues recommended to us in holy ſcripture, there is none among them all comes better attended with greater promiſes or more exalted encouragements of rewards and happineſs than this of charity; it is the peculiar and diſtinguiſhing grace of a chriſtian, as hath been ſaid, and is preferable either to Faith or Hope. It is called the great commandment of all, the end of the commandments, and the fulfilling of the whole law; charity is the Queen of virtues, the moſt excellent of all excellencies, and therefore ought the oftenеſt to be inſiſted upon, as having the moſt excellent rewards attending it.

Our Saviour in the Goſpel teacheth us, that it will be to no purpoſe to poſſeſs all the riches of the world, and loſe our own ſouls; hereby in-

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ſtructing us how much the ſoul's welfare is to be preferred before any worldly advantages: and ſince charity hath ſuch a peculiar influence and power over the ſoul, as is available to the procuring forgiveneſs of ſins, and a remiſſion of the puniſhment due unto them; for that is meant in holy ſcripture by *hiding or covering of ſins*; what great reaſon have we then to eſteem that as a moſt valuable treaſure and ſovereign remedy, that thus carries its own reward along with it? for to be merciful and charitable is the means, we are taught, to keep the ſoul pure and clean in the ſight of GOD; ſuch confidence may they have, that ſhew mercy and compaſſion before GOD in judgment; that alms, we are told, deliver from death, and ſhall purge away all ſin; that they ſuffer not to come into darkneſs; and that as water will quench a flaming fire, ſo charity will make an atonement for ſin.

Now though acts of charity, even in the moſt exalted ſenſe, cannot give us a rightful claim to the promiſes of GOD, and to the pardon of our ſins, excluſive of other duties, as the Papiſts ſay; yet certain it is, that ſuch liberal promiſes are no where in the goſpel made to any other ſingle duty, as are to charity; and that though our ſins ſhall not be remitted to us for our charity, without repentance, yet acts of charity, when joined to repentance, are of great uſe to render it effectual for the procuring forgiveneſs. And though Chriſt our Saviour is our only proper and propitiatory ſacrifice, for whoſe ſake alone our ſins will be pardoned, yet acts of charity laid out for Chriſt's ſake, and employed to good and proper objects, have, through the merits and ſatisfaction of our Saviour, a ſubordinate efficacy

efficacy towards procuring God's favour, and in that reſpect may be ſaid *to ſave a ſoul from death, and to cover a multitude of ſins.*

Moreover, the benefit of this excellent virtue is the moſt laſting of any, being a continual *fountain of living water, ſpringing up unto eternal life*; the bread we thus diſtribute to the poor and needy ſhall never periſh, and the water of this fountain given to a thirſty ſoul ſhall in no wiſe loſe its reward. It is the peculiar excellency of this virtue, that it never faileth; whereas the faſhion of this world paſſeth away, and all the glory and ſplendor of it; even thoſe exalted gifts and graces of the Spirit are not comparable to that of charity for perfection and duration; ſome of which being long ſince vaniſhed, ſuch as the gift of healing, miracles and languages; and others are to vaniſh at the end of the world, ſuch as Faith and Hope, when there will be no further uſe or occaſion for them: For *whether there ſhall be prophecies, they ſhall fail; whether there be tongues, they ſhall ceaſe; whether there be knowledge, it ſhall vaniſh away*; and though Faith and Hope are ſaid to abide, that is, to continue with us in this world, yet Charity hath ſtill the preeminence, being never to be out-dated, but to abide for ever; and *now abideth Faith, Hope, Charity, theſe three, but the greateſt of theſe is Charity.*

III. I come now in the third and laſt place to ſhew you, that whoſoever is thus liberal, and contributeth heartily towards this charitable good work, ſhall notwithſtanding have ſufficient for himſelf, and need not be afraid of want or ſcarcity.

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And here I would not have you to expect miracles, or think that the Almighty will ſupport us in our wants with ſome extraordinary help, after we have contributed ſomething for his ſervice, without any the leaſt endeavour of our own; for this would not be true faith, but preſumption: but when we humbly rely upon GOD's good providence, and conſcientiouſly perform the duties of our vocation, uſing no ill means to better our fortune, and praying for ſucceſs; there we are ſure GOD will provide, or ſome way or other interpoſe for our relief: for though miracles are ceaſed, yet Providence is not; GOD's mercy and compaſſion is ſtill the ſame, and will not fail to help the righteous; though not in that miraculous manner as heretofore, yet ſo, that nothing may be expected without his divine favour and bleſſing.

The readieſt way therefore to arm ourſelves againſt the uncertainty of fortune, and to ſecure the enjoyment of this preſent world, is this very method I am ſpeaking of: For you know how that *Solomon* hath declared; that he *that diſtributeth of his ſubſtance, ſhall not lack*; nay your poſterity ſhall reap the benefit of theſe good actions: for *the righteous is ever merciful, and lendeth*; *and* therefore it is ſaid, *that his ſeed is bleſſed*, Pſal. xxxvii. 26.

Again, it is one of the moſt infallible proofs of our having a true chriſtian faith in this life, and is by *Solomon* required to be obſerved in conſideration even of thoſe temporal bleſſings, that we are aſſured will proceed from it, abſtracted from the proſpect of the eternal reward. *Honour the Lord with thy ſubſtance*, ſaith *Solomon*, *and with the firſt fruits of all thine increaſe*; *ſo ſhall thy barns be*

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be filled with plenty, and thy preſſes ſhall burſt out with new wine. Whatſoever is thus charitably laid out, will turn to more account than if hoarded up, or employed in the moſt beneficial trade, intereſt or reſpondentia. A penny thus prudently beſtowed is of infinite more value to us than all the abundant treaſures of the Eaſt, or riches of the *Indies.*

Not that this ſhould be our chief inducement: for this would be to make merchandiſe of our charity, and gain our godlineſs; when we do it not out of a principle of obedience to God, and love to our neighbour, but to enrich ourſelves; there we cannot expect a reward. But whatſoever at any time is freely beſtowed, upon a ſound principle and a right object, ſhall undoubtedly be repleniſhed with freſh ſupplies, from that inexhauſtible fountain of all goodneſs, from whence the abundance of riches flows. *Give, and it ſhall be given unto you,* ſaith our Saviour, *good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom: for with the ſame meaſure that ye mete withal, it ſhall be meaſured to you again*; the *liberal ſoul* is ſaid *to be made fat,* and *he that watereth ſhall be watered himſelf.* There is a ſecret hand of Providence always attending, and a hidden conveyance continually recruiting the moſt profuſe liberality. An inſtance of which we have in the widow of *Sarepta,* whoſe barrel of meal waſted not, neither did her cruiſe of oil fail, in the midſt of ſcarcity, drought and famine.

The charitable perſon hath good reaſon from ſcripture not only to hope, but to be aſſured, that what he giveth with an honeſt and good heart, ſhall by the unperceivable working of

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Providence be taken from the heap, without leſſening or diminiſhing, but rather increaſing the ſtore; *Truſt thou in the Lord, and be doing good; dwell in the land, and verily thou ſhalt be fed. All things ſhall work together for our good*, and inſtead of ſins, it ſhall be added to build us up. So certain we may be of not loſing our money laid out after this manner, that GOD himſelf will be our ſurety, and ſtand bound for the payment; *He that hath pity on the poor lendeth unto the Lord, and that which he hath given will be repay him again.* The royal Pſalmiſt makes it his particular obſervation; *I have been young, and now am old; yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.* And what greater ſecurity, what ſurer word of promiſe can there be given to man, than the unqueſtionable foundation of GOD's holy word? Let not any diſtruſtful thought therefore, or fear of being reduced, ever tempt us to draw back our hands from doing good: for no one did yet by any true act of charity ever came off a loſer, even in this world.

And as to the uſe and excellency of our charity, we need not doubt of the ſuitableneſs of the object here before us; the contributing to a School for the teaching poor children, and inſtructing them in the principles of the Chriſtian religion. There is little good to be expected from ſuch in theſe remote parts, as are grown old in ſin, and habituated to error; their erroneous principles are already ſo confirmed, and they themſelves accuſtomed to the ways of their forefathers, that they will not eaſily be perſuaded to forſake them. But if we make trial upon the next ſucceeding generation, and endeavour to form

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form their tender minds to piety and virtue, ſeaſoning them in their youth with the principles of Chriſtianity; we cannot fail, through God's aſſiſtance, of conſiderable effects, we cannot fail of ſeeing our endeavours crowned with ſucceſs.

Let me therefore in a few words recommend to you this good work from theſe following conſiderations. Let us conſider, in the firſt place, that the converſion of the Heathen and the enlargement of Chriſt's kingdom here on earth, muſt be matter of great joy to all ſuch as have any ſenſe of religion, or wiſh well to the Church; that the beſt return of gratitude we can make for the privilege which we chriſtians enjoy, is to communicate this ſame privilege to others, that theſe Gentiles alſo here converſant among us, may partake with us of the ſame common benefit, and join with us in the worſhip of the ſame God and Father of us all; remembring withal, that we ourſelves alſo were originally in the ſame condition with them; *Aliens from the commonwealth of Iſrael, and ſtrangers to the covenant of promiſe; living without hope, and without God in the world.*

Again, let us conſider, that it is our parts and duties, as much as lieth in us, to wipe off that old reproach, the want of common zeal for propagating the faith, which thoſe of the Church of *Rome* have been often throwing at us; and to prevent at the ſame time theſe poor deluded Heathens being made a prey to the Romiſh faith, that unſound part of the chriſtian Church, and which ſo induſtriouſly compaſſeth ſea and land to make a proſelyte. Let us ſecure them betimes, by inſtruction, to our own communion, that hath nothing corrupt or ſinful in it; that may boaſt itſelf at this day the pureſt and beſt reformed Church in the whole world.

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It will be ſufficient, I hope, here barely to remind you of the advantages we receive from the trade and commerce with theſe Heathens of all ſorts; and that we cannot make them a greater amends for partaking with them in their temporal concerns, than to let them ſhare with us in our ſpiritual.

Theſe things, my Brethren, if well weighed and conſidered, will I hope have that good effect upon you, as to provoke you to zeal and emulation in this good work; that as you have hitherto abounded in liberality, ſo you would abound in this grace alſo; that having begun well in laying a good foundation, you would proceed like wiſe maſter-builders, to raiſe thereupon a ſuperſtructure uniform and agreeable thereunto; that as GOD firſt created this beautiful world, and then proceeded to ſtore it with inhabitants; ſo may this School become a never-failing nurſery to the Church, and a conſtant ſupply of ſound members early inſtructed in the principles of religion, and unalterably engaged to worſhip GOD in this place.

Many will be the bleſſings that will attend this work, not only in regard to the private intereſt, but to the public good and benefit of mankind, to their temporal as well as ſpiritual, preſent as well as future happineſs and welfare; a work ſo very acceptable, uſeful and commendable, that it will continually redound to the honour of GOD, our bleſſed Saviour, and his Religion; as well as procure the moſt deſirable bleſſing upon our Church and Nation, the Company and ourſelves.

Let us *not therefore be weary in well doing; for in due time we ſhall reap, if we faint not; but let us be ſtedfaſt and immoveable, always abounding in the work*

work of the Lord, foraſmuch as we know, that our labour is not in vain in the Lord.

Now to GOD the Father, GOD the Son, and GOD the Holy Ghoſt, the ever bleſſed and glorious Trinity, three Perſons and one GOD, be all honour and glory, might, majeſty and dominion, now and for ever. *Amen.*

BOMBAY,
SEPTEMBER 8, 1719.

Subſcribed the ſame day to the Charity-School,
Rupees 6190

Or £773 15*s.* at 2*s* 6*d* to the Rupee.

DEI GRATIA.
DEO GLORIA.

LAUS

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LAUS DEO.

Subſcribed conditionally towards a Charity-School in *Bombay* for educating poor Children in the Chriſtian religion, according to the uſe of the Church of *England*, *i. e.* provided the honourable Company will contribute thereunto, as they have to that at *Fort St George*, or provided the Subſcriptions amount to 8000 rupees in two years time from the date hereof; that then the Subſcriptions to become due for the uſe aforeſaid, or elſe to be void and of no force.

Dated *Bombay*, *Sept.* 8, 1719.

	Rupees
The honourable Company, towards promoting this good work, have contributed the ſum of - - -	
Charles Boone, Preſident and Governor, for myſelf, - - - - - - - - -	2000
Laurence Parker, am content for, -	200
Stephen Strutt, for myſelf, - - - -	150
John Braddyll, - - - - - - - - -	50
Walter Brown, - - - - - - - - -	100
John Courtney, - - - - - - - - -	40
M. A. Crommelin, - - - - - -	80
J. Bernard, - - - - - - - - - -	100
Carried over —	2720

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	Rupees
Brought over —	2720
Blackett Midford, - - - - - - - -	50
Ephraim Bendall, - - - - - - - -	110
Thomas Wilſhere, - - - - - - - -	50
Henry Albert, - - - - - - - - -	100
Owen Phillipps, - - - - - - - -	100
John Horne, forty rupees per annum during my ſtay in *India* from the time it takes effect, - - - - -	40
Richard Waters, am content, - - -	100
Thomas Atkinſon, - - - - - - - -	50
Richard Acton, am content for 100 } Ditto for his Lady deceaſed, 100 }	200
Theodoſia Strutt, - - - - - - - -	10
Mary Crommelin, - - - - - - - -	10
Mary Albert, - - - - - - - - -	10
Elizabeth Stanton, fifty rupees per ann. during my ſtay in *India* from the time it takes effect, - - - - - -	50
Suſanna Spencer, - - - - - - - -	10
Sarah Sedgwick, - - - - - - - -	30
Mary Waddington, - - - - - - -	50
Sarah Bellew, - - - - - - - - -	10
Martha Pack, - - - - - - - - -	20
George Vane, - - - - - - - - -	100
Richard Dyer, am content for, - - -	100
Samuel Heyden and Charles Kekewick,	150
William Gordon, - - - - - - - -	100
Thomas Waters, - - - - - - - -	50
John Sedgwick, - - - - - - - -	75
Elizabeth Boone, - - - - - - - -	100
Elizabeth Savage, - - - - - - - -	10
Robert Sutton, - - - - - - - - -	50
Alan Chambre, - - - - - - - - -	50
Carried over —	4505

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	Rupees
Brought over —	4505
William Smith,	80
John Bellew,	100
Thomas Woodward,	50
James Forbes,	50
John Shaw,	50
Samuel Walker,	50
Richard Bull,	50
John Miles for himſelf and wife,	100
John Sleddall,	25
William Forbes,	20
C. Waddington,	10
Jonah Ingram,	30
Thomas Yeomans,	30
Nathaniel Lloyd,	40
John Edwards,	10
Richard Owen,	25
Thomas Stockdale,	50
Gregorius Maſter,	50
Wallis,	40
Walter St John,	35
John Samms,	50
J. Hawys,	20
Alexander Gibſon,	50
James Taylor,	30
Thomas Davis,	20
Richard Elliſton,	40
William Franklin,	40
John Styles,	50
Thomas Sedgwick,	50
John Turner,	60
Richard Spencer,	40
Henry Fowler,	40
George Yeomans,	100
Carried over —	5990

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	Rupees
Brought over —	5990
Richard Cobbe,	200
Sept. 9, 1719. I am content for fifty rupees per ann. during my ſtay in *India*, from the time it takes effect; witneſs my hand, John Cockſedge,	50
I William Cockell, in hopes it will take effect, am content for,	50
I Edmund Edlyn am content for twenty rupees per ann. from the time that advice is received here that the matter hath ſucceeded, during my life in *India*,	20
I James Crafford am content to give,	60
William Henry Draper,	40
Alan Chambre, for the account of Meſſ. John, James and Mrs Dinah Hope of *Surat*,	200
Total Rupees —	6610
Or — £	826 5 0

De

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De Literis uſitatis in Indiis Orientalibus.

TRES ſunt præcipuæ apud Indos Orientales Linguæ, Brachmanica, Mogollana et Gentilitia.

Lingua Brachmanica, quæ et Sanſcurta nomen habet, eadem eſt apud Indos quæ Latina apud nos; in quâ omnes Legis ſuæ Libri, Fabulæ, Hiſtoriæ, Preces, Orationes & Sacrificia deſcribuntur; eam Pueri Brachmanum Filii methodicè in modum Grammaticæ edocentur, diverſam habent ab aliis Linguis ſcriptam et ſibi peculiarem, ſolis Brachmanum Filiis edocendam.

Lingua Mogollana eſt Lingua vulgaris & uſitatiſſima in vaſto Magni Mogolli imperio; inde Mogollana, Mauritana, interdum & Hindoſtana vocatur.

Lingua Gentilitia eſt unicuique Provinciæ propria & peculiaris, multiplicem habet variationem ſibi invicem variantibus haud facilè intellectam; ideoque à Provinciâ in quâ uſitatur ſuam ſumit denominationem. Ex his intra Gangem duæ ſunt præcipuæ Linguæ Gentilitiæ, Hindoſtana & Malabarica.

Hindoſtani infra lineam deſcribunt literas, more Brachmanico.

Malabarici

Malabarici in foliis Palmarum ſtylo ferreo characteres ſuos ſculptos habent; Brachmanica eſt Lingua verborum copioſiſſima, Malabarica pronunciatione velociſſima.

Mauri ſeu Gens Mogollana nullos habent de ſuis characteres; ideoque literæ Perſicæ uſurpantur, & inter Magnates ipſa etiam Lingua Perſica pro ſuâ; à dextrâ ad ſiniſtram ſolent ſcribere more Hebræo; ſcriptura autem Brachmanica & Gentilitia è contra legitur à ſiniſtrâ ad dextram ut apud nos; in ſeſe contrahunt characteres ſuos, formaſque literarum contrahendo invertunt.

F I N I S.

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